

1 **Chapter 11**

2 **Grade Seven – World History and Geography: Medieval and**

3 **Early Modern Times**

- 4 • How did the distant regions of the world become more interconnected
5 through medieval and early modern times?
- 6 • What were the multiple ways people of different cultures interacted at sites
7 of encounter? What were the effects of their interactions?
- 8 • How did the environment and technological innovations affect the
9 expansion of agriculture, cities, and human population? What impact did
10 human expansion have on the environment?
- 11 • Why did many states and empires gain more power over people and
12 territories over the course of medieval and early modern times?
- 13 • How did major religions (**Judaism**, Christianity, Islam, Buddhism,
14 Hinduism, and Sikhism) and cultural systems (Confucianism, the Scientific
15 Revolution, and the Enlightenment) develop and change over time? How
16 did they spread to multiple cultures?
- 17 The medieval and early modern periods provide students with opportunities to
18 study the rise and fall of empires, the diffusion of religions and languages, and
19 significant movements of people, ideas, and products. Over this period, the
20 regions of the world became more and more interconnected. Although societies
21 were quite distinct from each other, there were more exchanges of people,

22 products, and ideas in every century. For this reason, world history in this period
23 can be a bewildering catalog of names, places, and events that impacted
24 individual societies, while the larger patterns that affected the world are lost. To
25 avoid this, the focus must be on questions that get at the larger world
26 geographical, historical, economic, and civic patterns. To answer these
27 questions, students study content-rich examples and case studies, rather than
28 surveying all places, names, and events superficially. Students approach history
29 not only as a body of content (such as events, people, ideas, or historical
30 accounts) to be encountered or mastered, but as an investigative discipline. They
31 analyze evidence from written and visual primary sources, supplemented by
32 secondary sources, to form historical interpretations. Both in writing and
33 speaking, they cite evidence from textual sources to support their arguments.

34 The thematic questions listed above relate to the following major changes that
35 took place during medieval and early modern times:

- 36 • Long-term growth, despite some temporary dips, in the world's population,
37 beyond any level reached in ancient times. A great increase in agricultural
38 and city-dwelling populations in the world compared to hunters and
39 gatherers, whose numbers steadily declined.
- 40 • Technological advances that gave humans power to produce greater
41 amounts of food and manufactured items, allowing global population to
42 keep rising.
- 43 • An increase in the interconnection and encounters between distant
44 regions of the world. Expansion of long-distance sea-going trade, as well

45 as commercial, technological, and cultural exchanges. By the first
46 millennium BCE, these networks spanned most of Afroeurasia (the huge
47 interconnected landmass that includes Africa, Europe, and Asia). In the
48 Americas, the largest networks were in Mesoamerica and the Andes
49 region of South America. After 1500 CE, a global network of
50 intercommunication emerged.

- 51 • The rise of more numerous and powerful kingdoms and empires,
52 especially after 1450 CE, when gunpowder weapons became available to
53 rulers.
- 54 • Increasing human impact on the natural and physical environment,
55 including the diffusion of plants, animals, and microorganisms to parts of
56 the world where they had previously been unknown.

57 One of the great historical projects of the last few decades has been to shift
58 from teaching Western Civilization, a narrative that put Western Europe at the
59 center of world events in this period, to teaching world history. **The “historical**
60 project” correctly defined is to replace Eurocentrism by Afrocentrism.
61 Decentering Europe is a complicated process, because themes, periods,
62 narratives, and terminology of historical study was originally built around Europe.
63 For example, the terms “medieval” and “early modern” were invented to divide
64 European history into eras. Neither of the meanings of “medieval” – “middle” or
65 “backward and primitive” – are useful for periodizing world history, or the histories
66 of China, India, Southeast Asia, or Mesoamerica. Students can analyze the term
67 “medieval” to uncover its Renaissance and Eurocentric **biases** as a good

68 introduction to the concept of history as an interpretative discipline in which
69 historians investigate primary and secondary sources, and make interpretations
70 based on evidence. **Why the use of the term “biases”?**

71 Themes and large questions offer cohesion to the world history course, but
72 students also need to investigate sources in depth. For this, a useful concept is
73 the site of encounter, a place where people from different cultures meet and
74 exchange products, ideas, and technologies. A site of encounter is a specific
75 place, such as Sicily, Quanzhou, or Tenochtitlán/Mexico City, and students
76 analyze concrete objects, such as a porcelain vase or the image of a saint,
77 exchanged or made at the site. As students investigate the exchanges that took
78 place and the interactions of merchants, bureaucrats, soldiers, and artisans at
79 the site, they learn to consider not only what was happening in one culture but
80 also how cultures influenced each other. They also gain fluency in world
81 geography through maps.

82 Although this framework covers the existing seventh grade content standards,
83 it reorganizes the units. Each of the new units has investigative focus questions
84 to guide instruction and concrete examples and case studies for in-depth
85 analysis. The new units are:

- 86 1. **The World in 300 CE** (Interconnections in Afroeurasia and Americas)
- 87 2. **Rome and Christendom, 300 CE to 1200** (Roman Empire, Development
88 and Spread of Christianity, Medieval Europe, Sicily)

- 89 **3. Southwestern Asia, 300 to 1200; World of Judaism (Israel) , World of**
90 **Islam** (Persia, Umayyad & Abbasid Caliphates, Development and Spread of
91 Islam, Sicily, Cairo)
- 92 **4. South Asia, 300 to 1200** (Gupta Empire, Spread of Hinduism and Buddhism,
93 Srivijaya)
- 94 **5. East Asia, 300 to 1300** (China during Tang & Song, spread of Buddhism,
95 Korea & Japan, Quanzhou)
- 96 **6. West Africa, 900-1400** (Ghana, Mali)
- 97 **7. Americas, 300 to 1490** (Maya, Aztec, Inca)
- 98 **8. Sites of Encounter in Medieval World, 1200-1490** (Mongols, Majorca,
99 Calicut)
- 100 **9. Global Convergence, 1450-1750** (Voyages, Columbian Exchange, Trade
101 Networks, Gunpowder Empires; Colonialism in Americas & Southeast Asia,
102 Atlantic World)
- 103 **10. Impact of Ideas, 1500-1750** (Spread of Religions; Reformation;
104 Renaissance, Scientific Revolution, Enlightenment)
- 105
- 106 **The World in 300 CE**
- 107 • How interconnected were the distant regions of the world in 300 CE?
- 108 This unit serves an introduction to world regions and interconnections as of
109 the year 300 CE. The teacher explains that a central question of the seventh
110 grade world history course is: **How did the distant regions of the world**
111 **become more interconnected through medieval and early modern times?** In

112 this unit, they will study the interconnections of world cultures in 300 CE. The
113 world's people were fundamentally divided into two regions: Afroeurasia or the
114 Eastern Hemisphere, and the Americas, or the Western Hemisphere. In the
115 Americas, there were many different cultures. In two areas, Mesoamerica and
116 the area along the Andean mountain spine, there were states and empires with
117 large cities supported by advanced agricultural techniques and widespread
118 regional trade. In 300 CE, the Maya were building a powerful culture of city-
119 states, and Teotihuacán in central Mexico was one of the largest cities in the
120 world. These two centers traded with each other. In the Andes region, the state
121 of Tiahuanaco extended its trade networks from modern-day Peru to Chile. While
122 these two regions were probably not in contact with each other, trade routes
123 crossed much of North and South America.

124 Within Afroeurasia, there were many distinct cultures that spoke their own
125 languages, followed distinct customs, and had little contact with other cultures.
126 However, across the center of Afroeurasia, many cultures were connected by
127 trade routes. These trade routes were across land, such as the Silk Road
128 between Central Asia and China, and across seas, such as the Indian Ocean
129 and the Mediterranean Sea. Luxury goods, such as silk from China or
130 frankincense from the Horn of Africa, traveled from merchant to merchant across
131 Afroeurasia from the Atlantic to Pacific Coasts, but the merchants themselves did
132 not travel that far. A small group of elite people (wealthy, land-owning, ruling,
133 noble, religious leaders) in each of those cultures bought imported luxury
134 products. Besides trade goods, travelers on the trade routes carried ideas and

135 technologies from one culture to other cultures. Missionaries of Buddhism and
136 Christianity spread their religious ideas. In 300 CE, the regions of Afroeurasia
137 were much more connected to each other than ever before. However, they were
138 not as connected and intertwined as they are today. In 300 CE, the most
139 important influences in each culture came from within that culture, rather than
140 from contacts with the outside world.

141 Although there were hundreds of different cultures in Afroeurasia, there were
142 four empires, states, and cultures that dominated the center of Afroeurasia.
143 These were the Roman Empire (Mediterranean Region and Europe), the
144 Sasanian Persian Empire (Southwestern Asia), Gupta Empire (South Asia), and
145 China (East Asia). Students analyze maps that show these empires across
146 Afroeurasia and trace the trade routes (on land and sea) that connected them.

147 Migrations continued to be important change factors. Along the northern edge
148 of the agricultural regions of China, India, Persia and Rome, in the steppe
149 grasslands, pastoral nomad societies moved east and west. Some formed
150 mounted warrior armies which attacked the empires of China, India, Persia, and
151 Rome and disrupted commerce on the silk roads and land trade routes across
152 Eurasia. In Oceania, Polynesian explorers used outrigger canoes and
153 navigational expertise to expand their settlement to new islands across the
154 Pacific. In Sub-Saharan Africa, Bantu-speaking farmers were expanding
155 southward and founding communities, mixing with or displacing older cattle-
156 herding and foraging populations and expanding town and trade networks.

157 Between 300 and 600 CE, the disruptions caused by the migrations and
158 attacks and the decline of some empires (such as Han China, Parthian Persia,
159 and the Western Roman Empire), made these turbulent times for many peoples
160 of the world. The number of big cities declined from an estimated 75 in 100 CE to
161 only 47 by 500 CE. But in other areas of the world, the networks of trade and
162 interconnection expanded. As trade across the Sahara increased, Ghana
163 emerged as a new commercial kingdom along the southern edge of the desert.
164 The routes expanded southward to Aksum in East Africa, which flourished as a
165 center of Indian Ocean trade. In the seventh century, a dynamic period of trade
166 and cultural interchange took hold across Afroeurasia. Trade and the spread of
167 religious ideas between societies in Afroeurasia increased again.

168

169 **Rome and Christendom, 300 to 1200**

- 170 • How did the environment and technological innovations affect the growth
171 and contraction of the Roman Empire, the Byzantine Empire, and
172 Medieval Christendom? What impact did human expansion have on the
173 environment?
- 174 • How was Rome a site of encounter?
- 175 • How did the Roman Empire gain and maintain power over people and
176 territories?
- 177 • Did the Roman Empire fall?
- 178 • How did the religion of Christianity develop and change over time? How
179 did Christianity spread through the empire and to other cultures?

180 • How did the decentralized system of feudalism control people but weaken
181 state power?

182 This unit builds on the sixth-grade study of Roman civilization. Even if
183 students did not study the Roman Republic in sixth grade, the seventh-grade
184 teacher should not spend time reviewing that phase of Roman history. Instead
185 the teacher should begin with the question: **How did the environment and**
186 **technological innovations affect the growth and contraction of the Roman**
187 **Empire?** Rome began on the Italian peninsula and spread around the
188 Mediterranean Sea. At its greatest extent, the empire stretched from Britain to
189 Egypt and from the Atlantic to Iraq. It united the entire Mediterranean region for
190 the first (and only) time. Although the Romans did conquer northwestern Europe,
191 they were more at home in the warm, dry climate around the Mediterranean Sea.
192 Geographically, northern Europe lies within the temperate climatic zone that in
193 ancient and early medieval times was heavily forested. Atlantic westerly winds
194 bring high rainfall, mostly in winter, to ocean-facing Europe. Deeper into Eurasia,
195 however, these latitudes become drier and colder. In Mediterranean Europe,
196 mild, rainy winters and hot, dry summers prevail. Beginning in ancient times,
197 farmers converted forests of southern Europe into wheat fields, olive orchards,
198 and vineyards. Farming advanced more slowly in the dense woodlands and
199 marshes of the north. The California EEI Curriculum Unit, “Managing Nature’s
200 Bounty,” has a map of the physical features and natural regions of Europe and
201 lesson 4 explores the products of different European regions. Students analyze
202 what effect geographic location had on the Roman Empire and on the Germanic

203 peoples who lived in the northern forests beyond the Danube and Rhine rivers.

204 Students map the extent of the empire and label the most important province

205 (Egypt, Spain, Gaul, Greece, Syria, Palestine) and bodies of water. They also

206 examine Roman buildings and roads to see the application of the two most

207 important Roman technological innovations: the arch and cement. Studying maps

208 of roads, trade routes, and products traded within the empire shows that the

209 Roman Empire was based on a network of cities. Those cities were dependent

210 on trade with other regions of the empire. This is common today, but in the

211 ancient world, it was not.

212 The teacher does not review the Roman Republic, but begins with the Roman

213 Empire at its height, with the question: **How was Rome a site of encounter?** A

214 site of encounter is a place where people of different cultures meet and

215 exchange products, ideas, and technologies. At the site of encounter, new

216 products, ideas, and technologies are often created because of the exchange.

217 Rome was a multicultural empire. Romans spoke Latin, but they conquered

218 Egyptians, Greeks, Syrians, Jews, Celts and Gauls, people who spoke Greek,

219 Aramaic, and hundreds of other languages, and followed dozens of religions.

220 Roman emperors built up the city of Rome to bring together the best from their

221 empire and the world. Through studying Rome as a site of encounter, students

222 explore the character and contributions of Roman civilization at its height.

223 Residents benefited from sophisticated art, architecture, and engineering. For

224 example, the Romans constructed huge aqueducts to bring water to cities from

225 many miles away. Imports of grain and olive oil fed the city of between one and

226 two million people at its height. The city featured a Colosseum for gladiatorial
227 contests, a race track, theaters, baths (for both bathing and socializing), and
228 elegant forums with markets and law courts. Many great thinkers and writers,
229 such as the Pliny the Elder, Juvenal, Plutarch, and Virgil (or Vergil), lived and
230 wrote during the Roman Peace (Pax Romana), the two centuries of prosperity
231 that began with the reign of Augustus Caesar (27 BCE-14 CE). However, this
232 prosperity was based on riches from conquest and slave labor on large
233 agricultural estates that provided food and luxuries for the cities. Wealthy
234 Romans also purchased luxuries, such as silk from China, medicines and jewels
235 from India, and animals from sub-Saharan Africa, brought into the empire by
236 merchants on the Silk Road and other Afroeurasian trade routes.

237 Next students examine the question: **How did the Roman Empire gain and**
238 **Maintain power over people and territories?** After Augustus, Rome was ruled
239 by an emperor who theoretically had total power. However, in practice, the power
240 of the emperor was limited by the lack of an effective administration, except in
241 the military. The Roman legions were the source of imperial authority. For civilian
242 government, the empire relied on attracting local elites (landowners, wealthy
243 and/or powerful people, religious leaders) to become local administrators.
244 Corruption was a huge problem, and military leaders had too much power.
245 However, the unity of Rome and the power of its culture gave many people a
246 strong reason to support the empire. Roman citizenship was initially given to
247 people from the provinces as a reward for service, for example, to retired
248 auxiliary soldiers. They and their sons then had the right to vote. Gradually,

249 everyone in the provinces gained citizenship, except for slaves. Broadening
250 citizenship was a deliberate policy of certain emperors, who believed it would
251 cause more people to support the empire and help it run smoothly. Roman laws
252 also helped solidify the empire. A body of laws was passed down through the
253 centuries and ultimately influenced legal systems in modern states such as
254 France, Italy, and Spain, as well as Latin American countries.

Grade Seven Classroom Example: The Roman Empire

To understand the Roman perspective on the empire's power over other people and territories, students do a close reading of an excerpt from Vergil's *Aeneid* (Book VI, lines 845-853). Mr. Taylor gives students a copy of the excerpt with the guiding question: **What did the poet Vergil think about the Roman Empire's power over people and territories?** The handout also has a sentence deconstruction chart for the excerpt and a source analysis template.

For the first reading, the students read the excerpt to themselves and then discuss these questions: **Did Vergil think Roman power was good or bad for the conquered people? What words support your answer?** For the second reading, Mr. Taylor guides the students through a sentence deconstruction chart, pointing out the parallel phrases describing the "others" (the Greeks and Persians) and "you" (the Romans). The students also complete the source analysis template, with information from the textbook or teacher notes. They learn that Vergil was a Roman poet in the first century BCE. His patron was Augustus Caesar, the founder of the Roman Empire.

The historical context for the writing of the *Aeneid* was the beginning of the Roman Empire. In fact, Vergil wrote this poem to glorify the new empire and Augustus as its leader. For the third reading, Mr. Taylor divides the students up into pairs. Each pair marks up the text with cognitive markers and annotates it in the margins. He then displays several of the pairs' annotated texts on the elmo, explains difficult points, and answers questions. For the fourth reading, students answer text-dependent questions. For the final question, Mr. Taylor calls for an interpretation to answer the focus question.

CA HSS Standards: 7.1.1

CA HSS Analysis Skills (6–8): Research, Evidence, and Point of View 5,
Historical Interpretation 1

CA CCSS for ELA/Literacy: RH.6–8.1, 2, 6, SL.7.1, L5a

CA ELD Standards: ELD.PI.7.1, 6a

255

256 In the late second century, the Romans came up against limits. Roman
257 armies could not defeat the Persian Empire in the east, and there was little
258 reason to expand into the rural communities and forests of northeastern Europe.
259 Deprived of its income from conquest, Rome still had to defend its frontier on the
260 Rhine and Danube rivers from the Germanic peoples and its border with the
261 Persian Sasanian Empire in the east. In the third century, the emperors
262 Diocletian and Constantine separated the Roman Empire into two halves and
263 reformed the empire to focus its resources on military defense. Constantine
264 established a new capital for the Eastern Roman Empire at Byzantium, which he

265 renamed Constantinople.

266 At this point, the teacher shifts to the development of Christianity. In the early
267 years of the Roman Empire, Christianity began as a sect of Judaism in Palestine,
268 a province of the Roman Empire. The teacher focuses on the question: **How did**
269 **the religion of Christianity develop and change over time? How did**
270 **Christianity spread through the empire and to other cultures?** According to
271 the New Testament of the Christian Bible, Jesus, a Jewish carpenter from the
272 small Judean city of Nazareth, began to preach a message of peace and divine
273 salvation through love. He taught that God loved all his creation, regardless of
274 status or circumstance, and that humans should reflect that love in relations with
275 one another. Jesus confirmed the Jewish belief in one God, but he added the
276 promise of eternal salvation to believers. The Roman authorities in Judea
277 executed Jesus. But under the leadership of his early followers, notably Paul, a
278 Jewish scholar from Anatolia, Christians took advantage of Roman roads and
279 sea lanes to travel widely, preaching to both Jews and others. As missionaries
280 spread Christianity beyond the Jewish community, they abandoned some Jewish
281 customs, such as dietary laws, to make the new religion more accessible to non-
282 Jews. Christian communities multiplied around the Mediterranean, through
283 Persia, and into Central Asia. The church communities welcomed new converts
284 without consideration of their political or social standing, including the urban poor
285 and women. Upper class and influential Romans who converted appear to have
286 been predominantly women, and some of them assumed leadership positions.
287 **Most** Jews did not convert to Christianity, and Judaism and Christianity split into

288 two separate religions.

289 The Romans had an official state religion (Jupiter, Juno, deified former
290 emperors) but they allowed people they had conquered to follow other religions.

291 [However, after some Jews rebelled against Roman rule, the Romans exiled
292 many Jews from Palestine,] The Great Revolt of the Jews of Judea took place
293 from 66 to 70 C.E. and was the first of three major Jewish rebellions against the
294 Romans. It eventually resulted in the destruction of the Second Temple When the
295 Romans occupied Israel in 63 B.C.E. life for the Jews became increasingly difficult
296 for three major reasons: taxes, Roman control over the High Priest and the
297 general treatment of Jews by the Romans. Ideological differences between the
298 pagan Greco-Roman world and the Jewish belief in one God were also at the heart
299 of political tensions that eventually led to the revolt. In 70 CE, the Roman army
300 destroyed the Second Temple in Jerusalem. As Jews lost their states and spread
301 out into many other lands across Afroeurasia, their religious practice and
302 community life had to adapt. During the Babylonian period, exiled Jews wrote
303 down the sacred texts that had previously been orally transmitted. When the
304 Romans crushed the second Jewish revolt against Rome in 135 A.D. Emperor
305 Hadrian changed the name of Jerusalem to Aelia Capitalina, and the name of
306 Israel and Judea to Palestine in an attempt to remove all traces of the Jewish
307 people to the land. Christians [also got into trouble with] were persecuted by
308 Roman authorities because Christians refused to attend the official sacrifices to
309 the Roman gods. The Roman authorities sometimes persecuted Christians and
310 executed them, but at other times, Christians were left alone.

311 In the fourth century CE, Emperor Constantine legalized the religion of

312 Christianity, and soon after, it became Rome's state religion. Constantine wanted
313 the Christian Church to unify and support the now divided Roman Empire. As it
314 became a state religion, Christianity changed. The bishops who had been
315 leaders of semi-secret, persecuted communities were now charged with
316 supporting the Roman Empire. Constantine insisted that the bishops hold a
317 council at Nicaea and agree on one set of Christian beliefs, summarized in the
318 Nicene Creed. Church leaders selected certain texts (gospels and letters) for the
319 official Christian Bible, which was translated into Latin. They organized the
320 Christian Church with a Roman structure and gave their support to Roman
321 authorities. Church leaders then vigorously tried to convert everyone to
322 Christianity. As the Western Roman Empire shrank, Christian bishops often took
323 over administration and defense of Roman cities.

324 The teacher points out that all religions change over time. In the historical
325 context of 203 CE, when Christians were sometimes persecuted by the Romans,
326 martyrs were very admired and made into saints of the early church. When
327 Christianity became the official religion of the Roman Empire, the religion
328 changed again, and the new emphasis was on obeying Roman authorities,
329 behaving well, and converting non-believers to Christianity. The teacher
330 concludes by telling students that they will return to this question about the
331 development and changes in Christianity later in the unit.

332 Teachers now introduce students to the question: **Did the Roman Empire**
333 **fall?** In 476 CE, the empire in the west disappeared, though the eastern half
334 continued to thrive. As the Byzantine Empire, this Greek-speaking Roman state

335 survived until 1453. Students examine the evidence (from the textbook or teacher
336 notes) and form their own interpretations to answer the lesson question. They
337 examine factors that might have contributed to the collapse of western Rome:
338 declining financial resources, political corruption and insubordinate military
339 groups, excessive reliance on slave labor, depopulation from epidemics, and
340 worsening frontier assaults, as the Huns migrated westward and pushed waves
341 of Germanic tribes into the empire. By the time the Western Roman Empire
342 ended in 476 CE, it had already shrunk into a small area, a shadow of its former
343 extent. The teacher may point out that mounted warrior armies from Central
344 Eurasia caused problems for China, India, and Persia as well, and contributed to
345 a decline of trade on the silk roads and other land routes across Eurasia between
346 300 and 600 CE. The teacher has students meet together in groups to discuss
347 the question and use their notes to make a T-chart of the reasons and evidence
348 that support the “fall” of Rome, and the reasons and evidence that contradict the
349 “fall” of Rome. Then the groups evaluate the reasons and evidence and
350 formulate a one-sentence interpretation answering the question: **Did the Roman**
351 **Empire fall?** The teacher also explains that if they argue that Rome did not fall,
352 they should choose another word to characterize the end of the Western Roman
353 Empire and the transition to the Byzantine Empire in the east. After student
354 groups prepare their T-charts and write their interpretations, a student volunteer
355 from each group writes the group’s interpretation on the board. Groups share
356 their reasons and evidence for and against, as the teacher records it on a T-chart
357 on the board. Then the teacher and students review and discuss each of the

358 interpretations. The teacher instructs student groups to review and revise their
359 interpretations if necessary and identify the two pieces of evidence that best
360 support their interpretation. The teacher explains that evidence must be specific.
361 After students have selected the evidence in groups, each student writes a
362 paragraph answering the question: **Did the Roman Empire fall?** They must
363 include the two pieces of evidence. To support English Learners, the teacher
364 provides a paragraph frame that starts each sentence with appropriate academic
365 historical language.

366 Next students study the Byzantine Empire, with the question: **How did the**
367 **environment and contact with other cultures affect the growth and**
368 **contraction of the Byzantine Empire?** The Eastern Roman Empire was
369 stronger than the Western portion. It had more people, more cities, greater
370 manufacturing and commerce, more tax revenues, and more effective defenses
371 against mounted warrior attacks from the north. Its military strength and wealth
372 from the Afroeurasian luxury trade caused a flowering culture in the period
373 between 600 and 1000 CE. The Byzantine Empire, as the eastern lands became
374 known, had strong historical connections to earlier Hellenistic civilization. Its
375 language was Greek, not Latin. This state was highly centralized around its
376 capital of Constantinople and the rule of the emperor and his officials. The
377 Christian church in the Byzantine Empire was closely connected to the emperor
378 and his administration.

379 The Byzantine Empire continued the Roman Empire's conflicts with the
380 Persians along the eastern frontier. This long conflict weakened both empires

381 and left them vulnerable when Muslim armies attacked in the mid-seventh
382 century. While Muslim Arabs conquered the Sasanid Empire, the Byzantine
383 Empire survived, but lost huge territories in North Africa and western Asia. The
384 Byzantine Empire shrank but it did not fall until 1453.

385 In the fourth and fifth centuries, the Western Roman Empire fragmented,
386 causing population to fall, cities to shrink, and agriculture to contract. As the
387 empire shrank, Germanic armies and migrants overran Europe, dividing the
388 region into small rudimentary kingdoms. The teacher begins to prepare students
389 for the question: **How did the decentralized system of feudalism control**
390 **people but weaken state power?** The teacher points out that early medieval
391 kingdoms did not have strong authority. Local leaders and landholders were
392 much more effective rulers of their small territories. In the Middle Ages, all power
393 was local, not centralized in a state. Over the next few centuries, there was little
394 trade, and most cities disappeared. In the eighth century, a Muslim dynasty
395 founded a strong state in Iberia. Charlemagne (768-814), was an exceptionally
396 strong Christian king, who temporarily united a large part of Europe in the late
397 eighth century and contributed much to the advancement of Latin literacy,
398 learning, and the arts. Students may read excerpts from Einhard's *Life of*
399 *Charlemagne* to analyze the factors that made Charlemagne's rule so
400 successful.

401 After Charlemagne, political order was again fragmented by Viking, Magyar,
402 and Muslim invasions. Local power, established in parts of Western Christendom
403 through feudal relations, was the key to defeating the invaders. In feudalism,

404 kings and powerful regional rulers offered protection and farm estates, or
405 manors, to less powerful knights in return for loyalty and military service. The
406 manors provided the income needed for a knight's horses, armor, and training.
407 Knights, as lords of the manors, also controlled the serfs, peasants who were tied
408 permanently to manor and obligated to give their lord labor and crops in return for
409 security. Knights, regional lords, and aristocrats gained rights to hand down fiefs
410 to heirs. Mothers and prospective wives often exerted great influence over
411 marriages and family alliances. Gradually the elite mounted warriors began to be
412 known as nobles.

413 These nobles wanted to keep control over local areas rather than to give
414 power to the king and central government. Students learn about the conflict
415 between King John and the great nobles in England, who forced the king to grant
416 the Magna Carta. This document guaranteed trial by jury of one's peers and the
417 concept of no taxation without representation. From this root, other medieval
418 developments in England, such as common law and Parliament, gradually limited
419 the king's power and laid the foundations of English constitutional monarchy.

420 In addition to considering the political aspects of feudalism, students look at
421 these questions: **How did the environment and technological innovations**
422 **affect the growth of Medieval Christendom? What impact did human**
423 **expansion have on the environment?** In the tenth century, serfs and free
424 peasants employed new technologies, such as the moldboard plow and the
425 horse collar, to cultivate new farmland and boost agricultural production. Around
426 1000 CE, these innovations caused an agricultural revolution in Western

427 Christendom, which caused the population to increase, trade to expand, and
428 cities to grow again. In this expansion, many of the forests of northern Europe
429 were cut down, as humans used wood for heating and cooking and cleared land
430 for farming. Lessons 2 and 3 of the California EEI Curriculum Unit, “Managing
431 Nature’s Bounty: Feudalism in Medieval Europe,” analyze how feudal relations
432 and the manor system allocated ecosystem resources, and how physical
433 geography influenced feudal administrative positions and resource management.

434 As students return to study of Christianity, they return to the question: **How**
435 **did the religion of Christianity develop and change over time?** First, they
436 trace on a map the spread of Christianity across Europe and Afroeurasia (as far
437 east as Central Asia). In the Middle Ages, people called the Christian parts of
438 Europe “Christendom,” which shows that an important part of their identity was
439 being Christian. Since kings and states were so weak, the Church, whose
440 hierarchy of clerics extended from the Pope down to the village priest, became
441 the largest, most integrated organization in Europe. The Church followed a
442 hierarchy adopted from the Roman Empire. Missionaries spread out to convert
443 Germanic and Slavic people to Christianity. Christianity spread in Central and
444 Eastern Europe, facilitating formation of states such as Poland in 966. Although
445 most of the conversions were voluntary, some Christian kings forced people to
446 convert to Christianity, as Charlemagne did to the Saxons in early 800s. Wealthy
447 Christians donated land to monasteries, filled with monks and nuns who pledged
448 themselves to live separately from the world. These monks and nuns were the
449 only educated people, and they devoted themselves to copying Roman and

450 Christian texts. Around 900, popes began to assert their control over the church
451 hierarchy, which brought them into conflict with secular monarchs. Students learn
452 about the split between the Orthodox Church, which acknowledged the
453 leadership of the patriarch of Constantinople, and the Catholic Church, which
454 recognized the authority of the pope in Rome. Churches in Eastern Europe
455 (Russian, Greek, Serbian) followed the Orthodox or Greek Church, since
456 missionaries led by Constantinople had converted their people to Christianity.
457 Because missionaries led by Rome had converted people in Western, Central
458 and Northern Europe, these remained in “the Church,” also called the Latin
459 Church and, later, the Roman Catholic Church.

460 **Southwestern Asia, 300-1200: Israel and the World of Judaism OMITTED**

461 **Southwestern Asia, 300-1200: Persia and the World of Islam**

- 462 • How did the environment affect the development and expansion of the
463 Persian Empire, Muslim empires, and cities? What impact did this
464 expansion have on the environment?
- 465 • How did Islam develop and change over time? How did Islam spread to
466 multiple cultures?
- 467 • What were the multiple ways people of different cultures interacted at the
468 sites of encounter, such as Baghdad?
- 469 • Why was Norman Sicily a site of encounter?
- 470 • What were the effects of the exchanges at Cairo?
- 471 • How did the Muslim empires and institutions help different regions of
472 Afroeurasia become more interconnected?

473 This unit examines the geography of Southwestern Asia (including the Middle
474 East), the Persian Sasanian Empire, the emergence and development of Islam,
475 the Umayyad and Abbasid Caliphates, and the spread of Islam, and interactions
476 at three sites of encounter, Baghdad in the eighth century, Sicily in the twelfth
477 century, and Cairo in the fourteenth century. The teacher begins with introducing
478 the question: **How did the environment affect the development and**
479 **expansion of the Persian Empire, Muslim empires, and cities? What impact**
480 **did this expansion have on the environment?** A climatic map of Southwestern
481 Asia shows that much of this area falls within a long belt of dry country that
482 extends from the Sahara Desert to the arid lands of northern China. In lesson
483 one of the California EEI Curriculum Unit, “Arabic Trade Networks,” students
484 examine the physical features and natural systems of the Arabian Peninsula and
485 the human improvements to farming practices which increased supplies of food.
486 Across this dry zone, including Arabia, pastoral nomads herded camels and other
487 animals, and oasis cities sheltered farmers, artisans, and merchants. North of the
488 Arabian peninsula is the lush agricultural land of Mesopotamia and Persia. Here
489 settled farmers had supported an advanced civilization going back to ancient
490 Mesopotamia. A map of the eastern hemisphere also shows students that
491 Southwestern Asia, Persia, Arabia, the Red Sea, and the Persian (Arabian) Gulf
492 were natural channels for land and sea trade in spices, textiles, and many other
493 goods between the Indian Ocean world and the Mediterranean area. These
494 geographical factors put Southwestern Asia and Arab, Persian, and Indian

495 merchants and sailors at the center of the Afroeurasian trade networks, which
496 began to grow dynamically after the seventh century.

497 The teacher turns briefly to the Persian Sasanian Empire from 300 to 651,
498 when it was conquered by Muslim armies. The teacher reminds students that the
499 Persian Empire (under different names, which aren't important for the students to
500 memorize) had existed from about 550 BCE and was the heir to the ancient
501 civilization of Mesopotamia. It was the most important state in Southwestern Asia
502 and Rome and the Byzantine Empire's great rival for power in the eastern
503 Mediterranean and western Asia. In the sixth century, the Sasanians ruled an
504 empire that began at the Euphrates River and covered modern Iraq, Iran,
505 Afghanistan, and parts of central Asia. Their ruler was called by the title "King of
506 Kings." The official religion of Persia was Zoroastrianism, but they practiced
507 religious toleration. Many Jews and Christians lived in the Persian Empire. Every
508 land trade route across central Eurasia passed through the Persian Empire, and
509 the tax income from the trade made the Persians wealthy. Continued warfare
510 against the Byzantine Empire weakened the Sasanian Persian Empire in the
511 mid-seventh century and contributed to its fall to Muslim armies. The students
512 now turn to the emergence of the religion of Islam, as they study the question:
513 **How did Islam develop and change over time? How did Islam spread to**
514 **multiple cultures?** Along with Judaism and Christianity, Islam is an "Abrahamic"
515 religion, that is, a faith built on the ancient monotheism of Abraham. Beginning in
516 610, Muhammad (570-632 CE), a resident of the small Arabian city of Mecca,
517 preached a new vision of monotheistic faith. According to Muslim tradition,

518 Muhammad, an Arabic-speaking merchant, received revelations from [God,] the
519 angel Gabriel which were written down in the Qur'an. [This message declared
520 that human beings must worship and live by the teachings of the one God
521 and treat one another with equality and justice. Divine salvation will come
522 to the righteous, but those who deny God, "Allah" in Arabic, will suffer
523 damnation. God's commandments require all men and women to live
524 virtuously by submitting to Allah and following the Five Pillars.] The Qur'an
525 does not teach treat[ing] one another, whether Muslim or non-Muslim with
526 equality and justice. [Like Christianity and unlike Judaism, there is an
527 afterlife in Islam; faithful believers are promised paradise after death]. This
528 is incorrect. The soul is eternal in Judaism and the soul returns to God. The
529 afterlife in Judaism is called Olam H-Ba (The World to Come) and includes:
530 Resurrection and reincarnation are within the range of traditional Jewish belief.
531 Temporary (but not eternal) punishment after death is within traditional belief.
532 Islamic teachings are set forth principally in the Qur'an and the *Hadith*, the
533 sayings and actions of Muhammad. [These were the foundation for the
534 Shariah, the religious laws governing moral, social, and economic life.
535 Islamic law, for example, rejected the older Arabian view of women as
536 "family property," declaring that all women and men are entitled to respect
537 and moral self-governance, even though Muslim society, like all agrarian
538 societies of that era, remained patriarchal, that is, dominated politically,
539 socially, and culturally by men.] Under Sharia, women have lesser inheritance
540 rights compared to men; lesser status as witnesses. In Saudi Arabia, women are
541 not allowed to drive. Sharia laws include Modesty Laws. In Muslim-majority

542 countries, women do not necessarily have the choice not to comply. Failure to
543 comply with modesty laws has been known to elicit extreme violence from police
544 in places like Iran, Afghanistan and Sudan. Garments women are required to wear
545 range from a *hijab* (a scarf covering the hair and neck), an *abaya* (a cloak-like,
546 loose-fitting over garment), a *niqab* (a face veil worn in addition to the *hijab* and
547 *abaya*) to a *burqa* (a full-body and head cloak which includes a netted rectangle
548 over the eyes). Violations of Modesty Laws are frequently met with violence in
549 Muslim countries. Western women visiting Muslim-majority countries – for
550 example, Saudi Arabia -- are advised to dress modestly and not to travel
551 unaccompanied by a man. Under *Sharia* a woman is subservient to her husband
552 and needs his permission to: "leave the house, take up employment, or to engage
553 in fasting or forms of worship other than what is obligatory." An unmarried
554 woman is under the guardianship of her nearest male relative.

555 Muhammad also founded a political state in order to defend the young Muslim
556 community. He led armies of desert tribes to take over all of the Arabian
557 peninsula. After his death, the leaders of the Muslim community chose one of his
558 followers to be their new leader, with the title "caliph." The caliphs sent armies
559 northward to conquer part of the Christian Byzantine Empire and all of the
560 Persian Sasanian Empire. As the Muslim conquests multiplied, the Umayyad
561 dynasty of caliphs ruled an empire called the Umayyad Caliphate. Muslim armies
562 continued to conquer land until by 750 CE, the Umayyad Caliphate extended
563 from Spain to northern India. [Muslims did not force Christians or Jews, "people
564 of the book," to convert but people of other religions were sometimes forced to
565 convert. Non-Muslims had to pay a special tax to the caliphate.] The "People of

566 **the Book” were also referred to as “Protected people.” This is the label applied to**
567 **Jews and Christians conquered by Muslims. However, *dhimmah* status was**
568 **imposed by force and perpetuated by the threat of force. Dhimmitude is most**
569 **easily defined as “second-class status”. The alternatives to dhimmitude offered to**
570 **conquered Jews and Christians were conversion to Islam, or death.** Gradually
571 more and more people in the caliphate converted to Islam, and Arabic, the
572 language of both the conquerors and the *Qur'an*, achieved gradual dominance
573 across much of Southwestern Asia (except in Persia) and North Africa. The
574 Umayyad caliphate broke into several states after 750, but most of the Middle
575 East remained unified under the caliphs of the Abbasid dynasty (751-1258) with
576 its capital in Baghdad.

577 The teacher introduces the new capital of Baghdad as the next site of
578 encounter, with the question: **What were the multiple ways people of different**
579 **cultures interacted at sites of encounter, such as Baghdad?** The teacher
580 asks students to think about what they have just studied about the spread of the
581 Muslim Empire as one way people of different cultures interact. That is, Arabs,
582 who were nomadic tribesmen from Arabia, converted to a new religion, and
583 inspired by that religion, fought wars against other cultures. One type of cultural
584 interaction is war. After the conquest, people of other cultures had to live under
585 Umayyad Muslim rule and pay special taxes if they belonged to another religion.
586 This type of cultural interaction is called coexistence in communities. Another
587 type is adoption and adaptation. Some of these conquered people adopted the
588 new religion for various reasons, such as religious conversion, access to political

589 power, and socio-economic advantages. As they converted, they changed their
590 names, their social identity, and associated with Muslims in their area, rather
591 than with their home group of Jews, Christians, or others. Over time, they
592 adopted more of Arab culture as well. However, as they adopted the Muslim
593 religion and Arab culture, they also adapted religious and cultural practices to
594 accommodate local customs. For example, the custom of secluding elite women
595 inside a special part of the house and only allowing them to go out when their
596 hair and most of their bodies were covered predates the religion of Islam. It was
597 actually a Persian and Mediterranean (and ancient Athenian) custom. Before
598 Islam, Arabian women were not confined to the household. The Persians and
599 Mediterranean people who converted to Islam adapted social practices to include
600 their custom. This is just one example of the cultural adaptation process.

601 Under the Abbasids, Baghdad grew from an insignificant village to one of the
602 leading cities of the world. The city's culture was a mix of Arab, Persian, Indian,
603 Turkish, and Central Asian culture. The Abbasids encouraged the growth of
604 learning and borrowing from Greek, Hellenistic, and Indian science and medicine.
605 They built schools and libraries, translated and preserved Greek philosophic,
606 scientific, and medical texts, and supported scientists who expanded that
607 knowledge. In Baghdad and other Muslim-ruled cities, Muslim, Christian, and
608 Jewish scholars collaborated to study ancient Greek, Persian, and Indian
609 writings, forging and widely disseminating a more advanced synthesis of
610 philosophical, scientific, mathematical, geographic, artistic, medical, and literary
611 knowledge. To investigate the question: **What did the interaction of Arab,**

612 **Persian, Greek, Hellenistic, and Indian ideas and technologies at Baghdad**

613 **(and the Abbasid caliphate) produce?** students analyze visuals of libraries,

614 schools, and scientific drawings from Muslim manuscripts, the circulation of

615 “Arabic” numerals, and words of Arabic origin (such as algebra, candy, mattress,

616 rice). The teacher sets up a gallery walk and provides student groups with a

617 source analysis template. The template asks students to record source

618 information, describe the contents of the visual, and cite evidence from the visual

619 that answers the lesson question. Students share some of their observations and

620 answers to the whole class, as the teacher lists the products on the board. Then

621 the teacher guides students through developing a one-sentence interpretation

622 that answers the question. The students then return to their groups to discuss the

623 evidence they have gathered. The teacher stresses that they should choose the

624 best two pieces of evidence from their gallery walk. The group chooses two

625 pieces of evidence and each group member completes an evidence analysis

626 chart (with columns for evidence, meaning, significance, and source). The

627 teacher displays several group charts on the elmo, clears up any

628 misconceptions, and showcases examples of good evidence choices, analyses,

629 and citations.

630 After 900, the Abbasid Empire began to fragment into many smaller states.

631 However, the common knowledge of Arabic, the pilgrimage to Mecca, and

632 extensive trade and travel unified the Muslim world. Islam continued to spread,

633 sometimes by conquest, but also by the missionary work of Sufis and traveling

634 Muslim merchants. Sufi saints and teachers combined local and Islamic

- 635 traditions, and inspired common people on the frontier areas of the Muslim world
636 – east Africa, Southeast Asia, and India – to convert.

The History Blueprint is a free curriculum developed by the California History-Social Science Project (<http://chssp.ucdavis.edu>), designed to increase student literacy and understanding of history. Three units are available for free download from the CHSSP's website, including Sites of Encounter in the Medieval World, a comprehensive standards-aligned unit for seventh-grade teachers that combines carefully selected and excerpted primary sources, original content, and substantive support for student literacy development. For more information or to download the curriculum, visit:

<http://chssp.ucdavis.edu/programs/historyblueprint>.

- 637
- 638 The teacher now tells students that they are going to look at Western
639 Christendom and the World of Islam together through studying the site of
640 encounter in twelfth-century Norman Sicily, using the History Blueprint's Sites of
641 Encounter in the Medieval World unit, starting with the question: **Why was**
642 **Norman Sicily a site of encounter?** Because of its geographical location,
643 multicultural population and tolerant rulers, the Norman kingdom of Sicily was a
644 major site of exchange among Muslims, Jews, Latin Roman Christians, and
645 Greek Byzantine Christians in the twelfth century. At the same time, Latin
646 Christian crusaders were battling with Syrian, Arab, Egyptian, and North African
647 Muslim warriors over territory and religious differences. Whereas in the past
648 historians placed emphasis on religious differences and the Crusades, historians

649 now emphasize the common features of these Mediterranean cultures and the
650 many ways in which Christians, Muslims, and Jews interacted. The Sicily lesson
651 reflects this new world history approach to the medieval Mediterranean. Rather
652 than directly teaching one interpretation, the teacher presents the primary
653 sources, guides students through analyzing them and gathering evidence, and
654 asks students to form their own interpretation to answer the question: **Was there**
655 **more trade (with peace and tolerance) or conflict (especially conflict**
656 **between religious groups)?** Students investigate Al-Idrisi's world map, excerpts
657 from Geoffrey Malaterra and Ibn Jubayr, documents from the Cairo Geniza and
658 the Venetian archives, lists of trade goods, and visuals of objects created and
659 sold in Sicily through map activities, close readings, a gallery walk, and
660 discussion. Students analyze the content of the lesson in a graphic organizer that
661 also introduces them to the concept of cause-and-effect historical reasoning.

662 The central position of Islamic world in Afroeurasia became increasingly
663 important as trade and exchange expanded. Muslim merchants, scholars and
664 Sufis traveled between the great cities, such as Córdoba, Damascus and Cairo,
665 which produced luxury goods such as steel swords and embroidered silk capes.
666 Students investigate the question: **How did the Muslim empires and**
667 **institutions help different regions of Afroeurasia become more**
668 **interconnected?** through the second site of encounter in the History Blueprint
669 lesson, Cairo in the fourteenth and fifteenth centuries. Cairo was at the center of
670 the network of roads, sea routes, and cities that supported trade and pilgrimage
671 in the Islamic world, making it one of the most important trade cities in

672 Afroeurasia. Students work with the Sites of Encounter in the Medieval World
673 interactive map either online or through the teacher's projection to make an
674 interpretation about the question: **Looking at its geographic position, what**
675 **advantages did Cairo have as a trade city?** Either individually or in pairs,
676 students read a secondary informative text, "Cairo Background Reading," answer
677 text-dependent questions, and, in a group, summarize the main ideas of the text
678 in a cause-and-effect graphic organizer around the question: **What were the**
679 **effects of the exchanges at Cairo?** The Islamic world was a network of cities
680 that was tied together by common religion, pilgrimage, trade, and intellectual
681 culture. Islamic institutions, such as the pilgrimage (or hajj), caravans,
682 caravanserais, funduqs, souqs, and madrassas, and favorable policies of city
683 and state governments provided major assistance to merchants and travelers. In
684 a gallery walk of primary-source visuals of and text excerpts about these
685 institutions, students gather and analyze evidence using an evidence analysis
686 chart. The same routes also transmitted technologies and food plants. For
687 example, paper-making technology reached the Southwestern Asia from China
688 around the eighth century and spread from there to Europe in the following 300
689 years. Food plants, including sugar cane, oranges, melons, eggplants, and
690 spinach, were diffused widely along the exchange routes. Lesson three of the
691 California EEI Curriculum Unit, "Arabic Trade Networks," helps students analyze
692 the circulation of regional products throughout Afroeurasia. Less positive things
693 also spread along trade routes, such as the bubonic plague. The Black Death of
694 the 1300s killed millions in China and caused the population of Europe and the

695 Muslim world to plummet temporarily by about a third. In the Cairo lesson,
696 students read primary sources from Ibn Battuta, Agnolo di Tura, and al-Maqrizi
697 describing the impact of the Black Death of 1348-1350 in Europe and the Muslim
698 world.

699 Using the information from the lesson sources, graphic organizers and
700 evidence analysis charts, students write an argumentative paragraph on the
701 question: **Which of the effects of the exchanges at Cairo do you think was**
702 **the most important?** They make a claim, state their reasons, and support the
703 reasons with evidence from the primary sources. The “Effects Paragraph”
704 assignment has sentence starters for the claim and reasons and an evidence
705 analysis chart that helps student paraphrase, analyze, and cite evidence. For
706 English Learners, there are also sentence frames with appropriate academic and
707 disciplinary language to paraphrase, analyze, and cite the two pieces of
708 evidence. After providing feedback to students on their claims, reasons, and use
709 and analysis of evidence, the teacher concludes by telling students that they will
710 be returning to the Islamic trade and pilgrimage network in future units. Muslim
711 merchants eventually traded from China to the Mediterranean, and Jewish
712 merchants also traded freely in the Muslim world. They established communities
713 across Afroeurasia that were connected by family ties and trade connections.

714

715 **South Asia, 300 to 1200**

716 • Under the Gupta Empire, how did the environment, cultural and religious
717 changes, and technological innovations affect the people of India?

- 718 • How did Indian monks, nuns, merchants, travelers, and states spread
719 religious ideas and practices and cultural styles of art and architecture to
720 Central and Southeast Asia?
- 721 • How did the religions of Hinduism and Buddhism spread and change over
722 time?
- 723 The Gupta monarchs reunified much of the subcontinent in the third century
724 CE, ushering in the Classical Age of India. As they study the question: **Under the**
725 **Gupta Empire, how did the environment, cultural and religious changes,**
726 **and technological innovations affect the people of India?** students learn that
727 the Gupta dynasty (280-550 CE) presided over a rich period of religious, socio-
728 economic, educational, literary, and scientific development, including the base-
729 ten numerical system and the concept of zero. The level of interaction in all
730 aspects of life—commercial, cultural, religious—among the people of various parts
731 of India was intensive and widespread during this time period, much more so
732 than in earlier periods. This helped produce a common Indic culture that unified
733 the people of the subcontinent. Buddhist monasteries and Hindu temples and
734 schools spread. Sanskrit became the principal literary language throughout India.
735 Enduring contributions of ancient Indian civilization to other areas of Afroeurasia
736 include the cotton textile industry, the technology of crystallizing sugar,
737 astronomical treatises, the practice of monasticism, the game of chess, and the
738 art, architecture, and performing arts of the Classical Age. Students analyze
739 maps of the extent of the Gupta Empire and visuals of its achievements in
740 science, math, art, architecture, and Sanskrit literature. After the fall of the Gupta

741 Empire, India had many states. The Chola Empire ruled over much of southern
742 India and established maritime commercial trading networks throughout much of
743 the Indian Ocean. The Chola are associated with significant artistic achievement
744 that included the building of monumental Hindu temples and the creation of
745 remarkable sculptures and bronzes.

746 Building on their previous study of Hinduism in 6th grade, students study the
747 question: **How did Hinduism change over time?** Hinduism continued to evolve
748 with the Bhakti movement, which emphasized personal expression of devotion to
749 God, who had three aspects: Brahma, the creator, Vishnu, the protector, and
750 Siva, the transformer. The Bhakti movement placed emphasis on social and
751 religious equality and a personal expression of devotion to God in the popular,
752 vernacular languages. People of all social groups now had personal access to
753 their own personal deities, whom they could worship with songs, dances,
754 processions, and temple visits. Bhakti grew more popular, thanks to saints such
755 as Meera Bai and Ramananda. Even though India was not unified into one state,
756 nor did its people belong to a single religion, the entire area was developing a
757 cultural unity.

758 Students next examine this question: **How did Indian monks, nuns,**
759 **merchants, travelers, and states spread religious ideas and practices and**
760 **cultural styles of art and architecture to Central and Southeast Asia?** During
761 and after the Gupta Empire, trade connections between India and Southeast Asia
762 facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading
763 empire after 600, Java, and the Khmer Empire. In the Sites of Encounter in the

764 Medieval World Lesson 6: Calicut, the “Indian and Southeast Asian Art” activity
765 has students compare art and architecture from India and Southeast Asia. When
766 students have compiled their evidence, the teacher asks them why they think
767 Southeast Asian rulers would adopt religious ideas and artistic styles from Indian
768 kingdoms. After they share their interpretations, the teacher points out that pre-
769 modern rulers displayed their power through temples and that the architectural
770 similarities among the temples are evidence of a shared culture of rulership in the
771 region. In addition to personal religious motives, Southeast Asian kings could
772 build up their prestige and legitimacy by adopting the cultural, religious, and
773 artistic styles of the powerful and prestigious Indian kingdoms and empires.

774 Next students examine the question: **How did Buddhism spread and**
775 **change over time?** Buddhist missionaries and travelers carried Buddhism from
776 India to Central Asia and then to China, as well as to Southeast Asia, during this
777 period as well. At the same time, Christian and Muslim missionaries were also
778 spreading their religions. As it moved outside of India and became a universal
779 religion, Buddhism changed. In 600 BCE, Buddha was sage, a wise man; but by
780 300 CE, his followers were worshipping the Buddha as a god. Nirvana changed
781 from “nothingness” or “extinction” to a kind of heaven for believers in the afterlife.
782 Mahayana Buddhists also added the idea that there were bodhisattvas, divine
783 souls who delayed entering nirvana to help others on earth. Either here, or in the
784 China unit, students trace the journey of Xuanzang, who departed from China in
785 627 CE on pilgrimage to Buddhist holy sites in India. He returned home with 527
786 boxes of Buddhist texts, which he devoted the rest of his life to translating. The

787 building of monasteries along the Silk Road, at Dunhuang, Yungang and
788 Bamiyan, helped transmit texts, people, and religious ideas through Central to
789 East Asia.

790 After 1000, Turks from Central Asia, who were recent converts to Islam,
791 began to conquer states in northwestern India. Sometimes Turkish Muslim
792 leaders forced Hindus to convert, but at other times rulers practiced religious
793 toleration. The most powerful of these states was the Delhi Sultanate. Islam
794 became firmly established politically in the north as well as in some coastal towns
795 and parts of the Deccan Plateau, although the majority of the population of South
796 Asia remained Hindu. There were continuous close trade relations and
797 intellectual connections between India and the Islamic World. As a concrete
798 example of cultural transmission, students may trace the Gupta advances in
799 astronomy and mathematics (particularly the numeral system which included a
800 place value of ten) to the work of al-Khwarizmi, a Persian mathematician of the
801 ninth century, who applied the base-ten numerical system pioneered in India to
802 the study of algebra, a word derived from the Arabic *al-jabr*, meaning
803 “restoration.” As trade grew along the sea-routes of the Indian Ocean, India
804 became a major producer of cotton cloth, spices, and other commodities with a
805 volume of exports second only to China.

806

807 **East Asia, 300-1300: China and Japan**

- 808 • How did the Tang and Song dynasties gain and maintain power over
809 people and territories?

- 810 • How did the environmental conditions and technological innovations cause
811 the medieval economic revolution? What were the effects of this
812 revolution?
- 813 • Why was Quanzhou such an important site of encounter?
- 814 • How did Chinese culture, ideas, and technologies and Buddhism influence
815 Korea and Japan?
- 816 • What influence did samurai customs and values have on the government
817 and society of medieval Japan?
- 818 From 300 to 1300 CE, China had a larger population and economy than any
819 other major region of the world. Students begin their study with the question:
- 820 **How did the Tang and Song dynasties gain and maintain power over people**
821 **and territories?** After a long period of disunity, the Sui (589-618) and Tang
822 dynasties (618-907) reunited China. The Tang rulers rebuilt a government
823 modeled on the Han dynasty. Scholar-officials, trained in Confucianism, advised
824 the emperor and administered the empire. Confucian principles specified that
825 government should operate as a strict hierarchy of authority from the emperor,
826 who enjoyed the “Mandate of Heaven” as long as he ruled justly, down to the
827 local village official. The Tang had an active foreign policy and spread their
828 influence along the Silk Road to the west, as far as the border of the Abbasid
829 Caliphate. The two empires fought a battle in Central Asia in 751, from which the
830 Chinese retreated. The Tang dynasty extended influence and cultural pressure
831 on Korea, Japan, and Vietnam. The Song dynasty took over in 960. The Song
832 supervised strong cultural and economic growth, with magnificent cities and

833 cultural productions. The *Visual Sourcebook of Chinese Civilization* website has
834 visuals and interactive activities to help students analyze primary sources from
835 the Song and other dynasties. The Song instituted an official examination system
836 for scholar-officials, which gave China a civil service bureaucracy many centuries
837 before any other state. China had the strongest and most centralized government
838 in the world. However, the Song struggled militarily against nomadic tribes from
839 the north. One group of nomads overran the Northern Song region and captured
840 the emperor. Survivors of the Song imperial family maintained the Southern Song
841 Empire from 1126 to 1260, when they fell to the Mongols. Under the pressure
842 from the loss of the north to “barbarians,” the Southern Song emphasized the
843 superiority of Chinese traditions.

844 Despite these military problems, China became Afroeurasia’s major economic
845 powerhouse in this period, due to the medieval economic revolution. Students
846 analyze the question: **How did the environmental conditions and**
847 **technological innovations cause the medieval economic revolution? What**
848 **were the effects of this revolution?** Cause-and-effect graphic organizers help
849 students analyze the many factors that contributed to the Chinese economic
850 revolution that occurred between the seventh and thirteenth centuries. The
851 factors of population growth, expansion of agriculture, urbanization, spread of
852 manufacturing, and technological innovation were both causes and effects of the
853 economic revolution, as each factor intensified the effects of the others. The
854 economic revolution began with the introduction (from Vietnam) of champa rice, a
855 variety that produces two crops per year. Farmers migrated to the Yangzi River

856 valley to take advantage of the increased yield, and the population grew rapidly.

857 Chinese laborers and merchants extended the empire's system of canals

858 connecting navigable rivers to about 30,000 miles. The system was financed by

859 state taxes on trade, and led to even more trade. Blast furnaces quadrupled the

860 output of iron and steel in the eleventh century alone. Availability of steel enabled

861 increased production in other industries. Technicians experimented with

862 gunpowder rockets and bombs. Woodblock printing became a standard industry,

863 and printed books circulated widely. The hundreds of inventions of the Tang and

864 Song eras included the magnetic compass, advanced kilns for firing porcelain,

865 and wheels for spinning silk. In California EEI Curriculum Unit, "Genius Across

866 the Centuries," students research five important Chinese inventions of this period

867 (tea, the manufacture of paper, wood-block printing, the compass, and

868 gunpowder), examine a map of China's natural regions, identify the sources of

869 raw materials used in each invention, and evaluate the influence of these

870 Chinese inventions on the natural systems of medieval China. The teacher points

871 out the similarity of the agricultural revolution in Medieval Christendom at about

872 the same time (ca. 1000). In both cases, improvements in farming technology led

873 the way, and growth in trade, inventions, cities, and population resulted. Both

874 cultures benefited from increased Afroeurasian trade as well.

875 Students then investigate this question: **Why did Quanzhou become such**

876 **an important site of encounter?** Located on China's southeast coast,

877 Quanzhou was a primary destination for Arab, Persian, Indian, and Southeast

878 Asian ships carrying merchants eager to buy China's famed porcelain and silk.

879 Because of its extensive internal economy and technological advances, China
880 exported more than it imported. Although the land route to China was sometimes
881 difficult to travel, shipping to and from the southeast coast meant that China was
882 never isolated from outside world. China was also the largest and most
883 centralized state in the medieval world, and government regulations of merchants
884 and foreigners were more thorough. As one of the official trade cities of the
885 Chinese empire, Quanzhou had large foreign communities. In this lesson,
886 students compare the accounts of Ibn Battuta, Marco Polo, and Zhao Rugua
887 about Quanzhou for their multiple points of view on trade and cultural exchange.
888 They write an essay answering the focus question and citing evidence from the
889 primary sources. Students analyze a concrete example of cross-cultural
890 production in the porcelain vases and flasks made in China for export to the
891 Muslim world and Spain.

Grade 7 Classroom Example: Quanzhou, Site of Encounter

(Integrated ELA/Literacy and World History)

In Ms. Hutton's seventh-grade world history class, students are learning about medieval world history. They do this by touring Sites of Encounter, or places of exchange, in the medieval world. Quanzhou, located on China's southeast coast, and one of the largest and busiest ports in the world, is a centerpiece in Ms. Hutton's classroom. Students in Ms. Hutton's class have learned how Quanzhou was a prime destination for Arab, Persian, Indian, and Southeast Asian ships carrying merchants eager to buy China's famed porcelain and silk. As one of the

official trade cities of the Chinese empire (which was the largest and most centralized state in the medieval world), Quanzhou had large foreign communities.

As an important part of learning about Quanzhou as a Site of Encounter, students in Ms. Hutton’s class participate in a guided discussion about the city’s laws, customs, and multicultural coexistence. Students practice Common Core and ELD discussion skills based on excerpts from primary-source documents to answer this discussion question: How did laws and customs help people from different cultures live together in Quanzhou?

First, Ms. Hutton divides the class up into groups of three or four. Each student in the group is asked to read one or two primary sources, write a short summary of the document, and highlight evidence that helps answer the discussion question on a graphic organizer. To support students’ interrogation of their sources, she asks them questions like, “Who benefited from this law or custom? Did the law or custom make people feel safe and welcome? Did it keep people from cheating or causing trouble?”

Ms. Hutton then directs her students to share out what they’ve written with their group. To support student discussion, Ms. Hutton provides various discussion starters designed to start the conversation, such as, “My document is about...,” “This law / custom kept people from cheating by...,” “This law/custom helped people from different cultures live together because...,” and “The evidence that supports my idea is....” She also provides starters that can be used

to respond to conversation, such as, “Tell me more about...,” “What evidence do you have?” “How did you come to that conclusion?”

After all group members have shared, Ms. Hutton’s students collectively try to formulate an interpretation (or main idea) that answers the discussion question based on all of the evidence. She offers additional sentence starters to support this part of the discussion, such as “Document xx does not seem to fit with the other documents, because ...,” “Document xx seems to support the ideas in document xxx ...,” “I agree / disagree with what Carmen said, because ...,” “Does the evidence about your law /custom support the interpretation that ...,” and “Where is the evidence to support this interpretation?”

After each group has formulated an interpretation, Ms. Hutton debriefs the students as a whole class using these questions to lead the discussion: what is your interpretation, what evidence supports this interpretation, and what evidence contradicts this interpretation? She circulates the room during the conversations to evaluate, and redirect if necessary, her students’ ability to make an oral argument in response to the discussion question. As she listens to their conversation, Ms. Hutton considers her students’ ability to marshal relevant evidence in support of their argument, their use of academic language, and their overall understanding of the specific content in this lesson.

This example is summarized from a full unit, *Sites of Encounter in the Medieval World - Quanzhou*, available for free download, developed by the California History-Social Science Project (<http://chssp.ucdavis.edu>) as part of the

History Blueprint initiative. Copyright © 2014, Regents of the University of California, Davis campus.

CA HSS Standards: 7.2.5, 7.3.4, 7.4.3, 7.8.3

CA HSS Analysis Skills (6–8): Research, Evidence, and Point of View 5

CA CCSS for ELA/Literacy: RH.6–8.1, 2, 9, WHST.6–8.7, 8, 9, SL.7.1, 2, 3, 4, 6

CA ELD Standards: ELD.PI.7.3, 6b, 9

892

893 Buddhism spread widely and gained many followers in China during the Tang
894 period and began to alter religious life in neighboring Korea and Japan as well.

895 Students return to the question: **How did Buddhism spread and change over**
896 **time?** In China Buddhist ideas intermingled with those of Daoism, a Chinese
897 religion emphasizing private spirituality, and Confucianism, the belief system that
898 stressed moral and ethical behavior. At its height in the ninth century, Buddhism
899 had 50,000 monasteries in China. As Confucian scholar-officials and Daoist
900 priests felt threatened by this “foreign religion,” the Tang emperors reversed their
901 earlier acceptance of Buddhism and began to persecute it. One result of this
902 persecution is that Buddhism did not become the official religion of China.

903 Instead, Confucian, Daoist, and Buddhist beliefs and practices fused together in
904 China to form a syncretic popular religion, emphasizing moral living, daily ritual,
905 and dedication to family and community.

906 Students turn their attention to the question: **How did Chinese culture,**
907 **ideas, and technologies and Buddhism influence Korea and Japan?** Under
908 the Tang dynasty, China expanded its trade and cultural influence to Korea,

909 Japan, and Southeast Asia. At sites of encounter, these societies adopted and
910 adapted Chinese ideas and institutions and combined those with their own ideas
911 and institutions to build distinct civilizations. This is the adoption and adaptation
912 form of cultural encounter. In the fourth century, three kingdoms emerged to rule
913 the Korean population, and in 670, one of those kingdoms, Silla, unified the
914 whole peninsula. Silla was closely connected to the Tang dynasty of China.
915 Korean elites used Chinese as a written language, but later devised a phonetic
916 script for the Korean language. In 936, the Koryo kingdom took over rule in
917 Korea, and adopted a civil service exam system copied after that of China.
918 Korean merchants were engaged in trade with Japan and China, and through
919 those networks, to Indian Ocean and Afroeurasian trade networks as well. The
920 Korea Society powerpoint, “Silla Korea and the Silk Road,” has images and
921 archaeological evidence that provide opportunities for students to analyze
922 cultural interaction and trade across Eurasia.

923 In a similar manner, Japan was influenced by China and Korea, but adapted
924 outside institutions and ideas to fit with its own indigenous culture. Before the
925 sixth century, Japan was an agricultural society ruled by land-holding clan
926 chieftains. Their religion, Shinto, emphasized the influence of the supernatural
927 world and spirits of the ancestors. One clan rose above the others, founded a
928 central state and a dynasty called the Yamato. Those rulers claimed the title of
929 “heavenly sovereign,” or emperor. About 850 CE, the Yamato rulers lost their grip
930 on political affairs, and aristocratic palace families assumed real power. The
931 emperors retained their throne but played mainly a ritual role. The pattern of

932 aristocratic clans warring and succeeding one another as rulers under the
933 sovereignty of a ceremonial but powerless emperor continued into modern times.

934 Between the third and sixth centuries, when China was politically fragmented,
935 many Chinese and Koreans migrated to Japan in search of refuge or opportunity.
936 Those newcomers introduced many innovations, including advanced metallurgy,
937 writing, silk production, textile manufacture, paper-making, and Buddhism.

938 Japanese tradition links the introduction of Buddhism and beginning of Chinese
939 cultural influence with Prince Shokotu (574-622). China's immense power under
940 the Tang Dynasty stimulated Japanese interest in Chinese and Korean culture.

941 Literary scholars, officials, and Buddhist monks traveled to Japan. In turn,
942 Japanese intellectuals went west to seek knowledge, learn Confucian statecraft,
943 and acquire Buddhist texts, some made in Korea with some of the earliest known
944 wood-block printing technology. The Japanese gradually adapted Buddhism to fit
945 with older Shinto practices. For example, Shinto nature gods became associated
946 with Buddhist spirits and saints. The Zen school of Buddhism spread widely
947 among laboring men and women.

948 From about 1000 CE, the Japanese aristocratic class creatively combined
949 Chinese and Korean ideas with Japanese ways to form a new civilization with
950 distinctive institutions, literature, and arts. Japanese officials adopted rules of
951 government derived from imperial China but tailored them to their own smaller
952 population and territory. Scholars developed a writing system that used simplified
953 Chinese characters to represent Japanese sounds. Moreover, several
954 aristocratic women wrote literary works in Japanese. Students may read

955 selections from the *Tale of Genji*, a novel about a courtier's life written by Lady
956 Murasaki Shikibu sometime between 990 and 1012.

957 Even though China had a great influence on Japan, Japanese government
958 and society developed in its own direction. Students investigate the question:
959 **What influence did samurai customs and values have on the government**
960 **and society of medieval Japan?** Japan had an emperor, but the emperor and
961 his court had no real power. Clans continued to control regional areas of Japan.
962 Important clans fought each other for more land, power, and control over the
963 weak central government. In the 1180s, the Miramoto clan dominated Japan.
964 They instituted a military government headed by a "great general," or *shogun*.
965 The highest social status in the clan and in society went to the *samurai*,
966 professional fighters. Most samurai were vassals of clan leaders, or *daimyo*, in a
967 system that was similar to feudal lordship in Christendom at the same time.
968 Samurai were dedicated to a code of courage, honor, and martial skill. To
969 analyze samurai culture, students read *The Tale of the Heike* and view
970 woodblock prints. The *Asia for Educators* website has a short excerpt of this
971 story of samurai warfare, and there are many woodblock prints on the Web,
972 although most date from later periods. During those centuries, Japan's
973 agriculture, population, and urbanization continued to expand. Exchanges with
974 China and Korea grew, as merchants traded luxury goods in return for Japanese
975 silver, copper, timber, and steel swords. By 1300, East Asia was an
976 interconnected region dominated economically and culturally by China.

977

978 **The Americas, 300-1490**

- 979 • How did the environment affect the expansion of agriculture, population,
980 cities, and empires in Mesoamerica and the Andean region?
- 981 • Why did the Maya civilization, the Aztec Empire and the Inca Empire gain
982 more power over people and territories?
- 983 • How did Mesoamerican religion develop and change over time?
- 984 • Under the Aztecs, why was Tenochtitlán a site of encounter?

985 To begin their study of civilizations in the Americas, students investigate the
986 question: **How did the environment affect the expansion of agriculture,**
987 **population, cities, and empires in Mesoamerica and the Andean region?**

988 One important environmental factor was the separation of the Americas and
989 Afroeurasia after 15,000 BCE. As a result, different ecosystems developed in the
990 Americas than in Afroeurasia. The Americas had no beasts of burden; corn was
991 the major staple rather than rice or wheat. A second environmental factor is the
992 sheer size and variety of habitats in the Americas. The north-south axis of the
993 Americas extends nearly 11,000 miles, from the frigid Arctic rim to the equatorial
994 rain forests of the Amazon River basin to Tierra Del Fuego at the southern tip of
995 South America. A mountain spine runs nearly the entire length, and divides the
996 Americas longitudinally, separating narrow coastal plains on the Pacific from
997 broad plains on the eastern side that stretch toward the Atlantic. Several great
998 river systems, especially the Mississippi and the Amazon, have been channels of
999 human communication since ancient times. Thousands of different cultures,
1000 speaking many different languages and following different customs, lived on the

1001 two continents. Their ways of life varied from gathering and hunting to agrarian-
1002 urban states. Lesson 2 or 4 of the California EEI Curriculum Unit “Sun Gods and
1003 Jaguar Kings” guides students through the landforms and climate zones that
1004 formed the environment for the two urbanized regions of the Americas.

1005 Agriculture developed independently in Mesoamerica and the Andean
1006 highlands after 3000 BCE. Farming and village settlement spread through those
1007 regions and by the second millennium BCE, the Olmec civilization appeared in
1008 Mesoamerica and the Chávin civilization in the central Andes. Unlike
1009 Mesopotamia, Egypt, China, or India, these civilizations did not develop along
1010 great rivers. The catalyst for developing the Olmec civilization may have been
1011 surplus farming produce, population growth, or increasing trade. Connected by
1012 exchange of crops and products from the ocean, the lowlands, the highlands,
1013 and the rainforest, the Chávin civilization extended across the high Andes range
1014 to the lowlands on either side. After the Olmec and Chavín fell, other civilizations
1015 took their place or grew up nearby. The Maya, Aztec, and Inca Empires built on
1016 the culture and accomplishments of two thousand years of previous civilizations.

1017 Between about 200 to 900 CE, the Maya region of southern Mexico,
1018 Guatemala, and Belize had more than fifty independent city-states. The students
1019 focus on this question: **Why did the Maya civilization gain power over people
1020 and territories?** The teacher points out that although the Maya built on a basis
1021 of civilizations before them, the Maya city-states built larger and grander
1022 buildings, developed advanced writing, mathematics and astronomy, and had a
1023 more hierarchical and wealthy society. Two factors that gave the Maya power

1024 were rich agriculture and widespread trade. Among the largest cities were Tikal
1025 in Guatemala and Calakmul in Mexico. Maya societies produced monumental
1026 architecture, astronomic observatories, a pictographic writing system that yielded
1027 libraries of thousands of books, and a sophisticated calendar system based on a
1028 fifty-two-year cycle. These innovations would have given the Maya society strong
1029 cultural power, because many neighboring people would have been impressed.
1030 Students may compare mathematical systems that developed in Afroeurasia with
1031 Maya mathematics, which utilized positional notation, the concept of zero, and a
1032 base-20 numerical system. The monarchs and aristocratic families who ruled
1033 these city-states kept order and defended their lands in wars with other city-
1034 states. They also performed elaborate religious rituals to conciliate the gods who,
1035 Mayans believed, commanded the rain and sun. These rituals included blood-
1036 letting by members of the elite and royal families. The elites drew blood from their
1037 own bodies to offer to the gods. The Maya also sacrificed enemies captured in
1038 battle (instead of killing them on the battlefield). Farmers, artisans, and hunters
1039 paid taxes and supplied labor for construction of public temples, palaces, and
1040 ceremonial ball courts. After about 750 CE, warfare intensified among city-states,
1041 monumental construction diminished, and cities were gradually abandoned.
1042 Deforestation, erosion, and drought may have contributed to their decline.
1043 The Aztec Empire emerged in the fifteenth century. Initially, students focus
1044 on: **Why did the Aztec Empire gain more power over people and territories?**
1045 The Aztecs, a people who originally migrated from northern Mexico, owed a
1046 strong cultural debt to the Maya, Teotihuacán, and the Toltec cities in

1047 Mesoamerica. The Aztecs won their power by warfare. They unified much of
1048 central Mexico by defeating all other powerful cities and states. They created a
1049 state based on ingenious methods of farming, collection of tribute from
1050 conquered peoples, and an extensive network of markets and trade routes.

1051 Next students investigate the question: **How did Mesoamerican religion**
1052 **change over time?** The Aztec practiced ritual sacrifice of war captives (instead
1053 of killing them on the battlefield), but to a greater extent than the Maya had. The
1054 Aztecs believed that the god of the sun would stop shining and the universe
1055 would collapse without a constant supply of human hearts and blood. Comparing
1056 Maya and Aztec practices shows students how the Mesoamerican religion
1057 changed over time. Students may analyze visuals from Aztec tribute records, the
1058 *Florentine Codex*, and other codices made in the early Spanish period. Lesson 5
1059 of the California EEI Curriculum Unit “Sun Gods and Jaguar Kings” has an
1060 excellent activity based on the Aztec tribute records as sources. Ultimately, the
1061 resentment of conquered people made the Aztec Empire unstable.

1062 Students also study the question: **Under the Aztecs, why was Tenochtitlán**
1063 **a site of encounter?** This is the first part of their study, as they will return to
1064 “Mexico City” as a site of encounter in the Global Convergence unit. Tenochtitlán
1065 was built on an island in Lake Texcoco, with three causeways linking it to the
1066 mainland. The city was built in circles, with temples and government buildings in
1067 an inner square, houses in the outer circles, and floating garden beds on the lake
1068 around the city. It was one of the largest cities in the world at that time. Its
1069 markets contained vast amounts and variety of goods from all over

1070 Mesoamerica.

1071 Students compare the Aztec empire with the Inca state that arose in Andean

1072 South America, with the question: **Why did the Inca Empire gain power over**

1073 **people and territories?** Like the Aztecs, the Incas built on a series of earlier

1074 civilizations, but combined cities and states together into a larger empire than

1075 any before in that region. The Inca rulers built a highly centralized political

1076 system that included methods of food distribution in times of poor harvests. They

1077 also created a network of about 25,000 miles of government-controlled roads that

1078 ran along the Andes spine and served military, administrative, and commercial

1079 purposes. The Incas did rely on military power but they also offered important

1080 social benefits to the population. In contrast to the Aztecs, the Incas did not have

1081 a writing system, but they used Andean *quipus*, or sets of colored and knotted

1082 strings, to keep complex records. To conclude this unit, students can meet in

1083 groups and prepare graphic organizers comparing power, religion, social

1084 customs, agriculture, intellectual developments, and trade in each culture.

1085

1086 **West Africa, 900-1400**

1087 • How did the environment affect the development and expansion of the
1088 Ghana and Mali empires and the trade networks that connected them to
1089 the rest of Afroeurasia?

1090 • Why was Mali a site of encounter? What were the effects of the
1091 exchanges at Mali?

- 1092 • How did Arab/North African and West African perspectives differ on West
1093 African kingdoms?
- 1094 As of 500 CE, groups of farming and animal-herding peoples lived in West
1095 Africa, a region with four large zones of climate and vegetation running west to
1096 east. Students begin with the question: **How did the environment affect the**
1097 **development and expansion of the Ghana and Mali empires and the trade**
1098 **networks that connected them to the rest of Afroeurasia?** The most northerly
1099 belt is the intensely arid Sahara, home to oasis-dwellers and pastoral nomads.
1100 Just south of the desert is the semiarid Sahel zone, where cattle and camel
1101 herding predominated. Third is the tropical grassland, or savanna, which had
1102 sufficient rainfall to support farmers and their fields of rice, sorghum, and millet.
1103 In the far south is the wet tropical forest. There, settled life depended on
1104 cultivation of root crops and other forest foods. In the Sahel and savanna,
1105 agriculture and herding supported the growth of regional trade. Tracing a great
1106 arc across West Africa, the Niger River provided a natural highway of
1107 communication linking different ecological zones. Farming, trade, and early
1108 development of iron smelting stimulated town building. The city of Jenne-jeno,
1109 built in the early centuries CE, was home to artisans who produced iron tools,
1110 copperware, gold jewelry, and fine painted ceramics.
- 1111 In addition to local markets, West Africa contained rich deposits of gold. Both
1112 Muslim and Christian rulers and traders in the Mediterranean region craved
1113 African gold, notably for coinage. West African merchants acquired gold from
1114 mines in the Sudan and shipped it to towns in the Sahel, where Arab and Berber

1115 merchants carried the gold north on trans-Saharan camel caravan routes. Some
1116 of this African bullion then flowed into Europe or eastward toward India. Students
1117 use the Sites of Encounter in the Medieval World interactive map to investigate
1118 these environmental factors. Then they read Ibn Battuta's account of the perilous
1119 crossing of the Sahara in an excerpt from the Mali lesson of the "Sites of
1120 Encounter in the Medieval World" unit. They read the text individually first, then
1121 meet in group to discuss and report on one paragraph of the reading, and finally
1122 read the text again and answer text-dependent questions.

1123 The centralized state of Ghana emerged around the eighth century in the
1124 western part of the Sahel zone. The king of Ghana commanded a large royal
1125 household, a hierarchy of officials, and an army of infantry archers. The Ghana
1126 empire had Muslim officials, though the kings probably did not convert. Ghana
1127 slowly crumbled in the eleventh and twelfth centuries, but around 1240, Mali
1128 emerged to rule over a large part of the western Sudan. Mali's rulers
1129 accumulated wealth collecting tribute from African farmers and taxing trans-
1130 Saharan trade. The royal court employed staffs of both foreign and native-born
1131 Muslims as administrators, and Arabic became the written language of
1132 government and diplomacy. Most of the kings and their officials professed Islam
1133 and introduced Islamic law, though most of West Africa's population adhered to
1134 their local religions for several more centuries. In the 1300s Timbuktu, a city near
1135 the Niger River, rose as a regional center of trade and Islamic learning.

1136 The gold trade across the Sahara involved Ghana and Mali in Afroeurasian
1137 trade networks. Students focus on Mali with the question: **What made Mali a site**

1138 **of encounter? What were the effects of the exchanges at Mali?** Northbound
1139 caravans also shipped ivory, ostrich feathers, and slaves captured in raids and
1140 wars. Merchants marched these captives, including many women, to the
1141 Mediterranean or Middle East principally to serve in Muslim households. The
1142 southbound trade included salt from Saharan mines, a commodity that
1143 commanded huge demand in West Africa. Other southbound commodities
1144 included copper, horses, and Arabic books. Arabic- and Berber-speaking
1145 merchants from North Africa likely introduced Islam to West Africa in the eighth
1146 century. They established bonds with Sudanic traders, many of whom converted
1147 to the new faith. Even for those Africans who did not convert to Islam, Muslim
1148 culture had a significant impact on West African architecture, education, and
1149 languages. The “Sightseeing in Mali” gallery walk activity guides students
1150 through analyzing artifacts from Mali, such as mosques, statues of mounted
1151 warriors, an astronomy book, and the university at Timbuktu. The artifacts show
1152 that the West Africans adopted Muslim culture but also adapted it to fit their own
1153 culture.

1154 In order to probe more deeply into the history of West African kingdoms,
1155 students analyze this question: **How did Arab/North African and West African**
1156 **perspectives differ on West African kingdoms?** The “West African and
1157 Arab/North African Perspectives” activity contains excerpts from Arab/North
1158 African sources by al-Bakri, al-Umari, Ibn Khaldun, and Ibn Battuta, and one
1159 West African source, *The Epic of Sundiata*. All of the written sources about the
1160 West African kingdoms were written by Arab/North African writers, who thought

1161 that West African culture was more primitive than Arab culture. If the historian
1162 relies on their evidence alone, he or she would think that Islam and the gold trade
1163 were almost the creators of West African states. Students access a West African
1164 perspective in the *Epic of Sundiata (Sunjata)*, a heroic king associated with the
1165 rise of Mali. The epic was passed down by griots in an oral tradition until the mid-
1166 twentieth century, when one version of it was recorded in writing. In the close
1167 reading activity, students learn how to identify perspective as they compare
1168 passages. At the conclusion of this lesson, students work with the Sites of
1169 Encounter in the Medieval World map to analyze the position of Mali in the
1170 Islamic world, and compare that position at the end of a single trade route and
1171 within a single trade circle with Cairo's position at the center of many trade routes
1172 and three trade circles. A brief discussion on the differences between the cultural
1173 center and the periphery will introduce students to this geographical concept.

1174

1175 **Sites of Encounter in the Medieval World, 1150-1490**

- 1176 • How did the Mongol Empire destroy states and increase the
1177 interconnection of Afroeurasia?
 - 1178 • What were the effects of the exchanges at Majorca and Calicut?
 - 1179 • How did increasing interconnection and trade, competition between states
1180 (and their people), and technological innovations lead to voyages of
1181 exploration?
- 1182 Around the year 1000 in Afroeurasia, technological innovations in agriculture
1183 caused massive increases in productivity, population growth, settlement of new

1184 lands, and a great expansion of manufacturing, trade, and urbanization. The
1185 agricultural revolution between the Tang and Song dynasties made China the
1186 center of industry, as it produced new inventions and luxury products desired
1187 throughout Afroeurasia. Innovations spurred a huge expansion of agriculture in
1188 Europe, cultivation of new lands, expansion of trade, and a rebirth of
1189 manufacturing, trade, urban culture, and education. Networks of commercial,
1190 technological and cultural exchange covered most of Afroeurasia. In the center,
1191 the Muslim world (now divided into many states) and India prospered as
1192 producers of goods such as cotton cloth, spices, and swords, and also as
1193 middlemen along the east-west trade routes. While people rarely traveled from
1194 Spain to China, products, technologies, and ideas did. From 1200 to 1490, those
1195 networks grew stronger, busier, and tighter.

1196 The attacks and domination of the Mongol Empire had a huge negative effect
1197 on states, empires, and many people of Eurasia, but it also greatly extended
1198 trade, travel, and exchange between Afroeurasian societies. The teacher
1199 introduces the question: **How did the Mongol Empire destroy states and**
1200 **increase the interconnection of Afroeurasia?** In the late twelfth century,
1201 nomadic warriors from the steppe and deserts north of China, the Mongol tribes
1202 (and other Central Asian nomadic tribes), were united by a charismatic leader,
1203 Chinggis (Genghis) Khan, who lead them to conquests across Eurasia. At its
1204 height, the Mongol Empire was the largest land empire in world history. Mongols
1205 were fierce and highly mobile fighters who terrified the people they conquered,
1206 even though their numbers were small. Students examine maps of the Mongol

1207 conquests and empire, and compare these with the Sites of Encounter in the
1208 Medieval World interactive map, which has physical, religious, political and other
1209 maps of Afroeurasia. After Chinggis Khan's death, the Mongol Empire split up
1210 into four khanates. Chinggis' grandson, Hulagu Khan, was ruler of the Il-Khanate.
1211 Since the Muslim states were divided, individually they were no match for the
1212 Mongol warriors. Hulagu conquered Persia, Syria and part of Anatolia and
1213 destroyed the Abbasid Caliphate's capital of Baghdad. Although some feared
1214 that the Mongols would destroy the Muslim world, the Egyptian Mamluk
1215 Sultanate fought the Mongol army and stopped its advance. Mongols in the
1216 Khanate of the Golden Horde overran Russia and attacked Poland and Eastern
1217 Europe. The Khanate of the Great Khan went to another grandson, Kubilai Khan,
1218 who took over China from the Song dynasty. Kubilai established the Yuan
1219 dynasty and kept many Chinese customs, but replaced Confucian scholar-
1220 officials with foreign administrators. The Mongols conquered states in Southeast
1221 Asia and tried twice to invade Japan in the late thirteenth century, but failed both
1222 times. The domination of the Mongols did not last long; three of the four Mongol
1223 khanates fell by 100 years after the conquest.

1224 Although the Mongols killed many people and destroyed many cities in its
1225 conquest, after the conquest, the Mongols tolerated all religions and protected
1226 and promoted trade across Eurasia. Under their protection, the land trade route
1227 from China to the Mediterranean re-opened and trade boomed. The Mongols
1228 also moved people around throughout their empire, using, for example, Persian
1229 and Arab administrators in China, and facilitating the journey of Marco Polo (and

1230 many other less famous people) from Venice to China. The increase in
1231 interaction also spread Chinese technologies and ideas into the Muslim and
1232 Christian worlds. To understand both the negative and positive effects of the
1233 Mongol conquest and empire, student groups do a gallery walk with visuals of a
1234 Mongol passport, hunting scroll, gold textile, and a Persian tile with Chinese
1235 motifs, and an excerpt from Marco Polo describing the Mongolian postal service.
1236 Students cite evidence from each primary source on a source analysis template
1237 to answer the question: **How did the Mongol Empire increase the**
1238 **interconnection of Afroeurasia?**

1239 After the Mongol khanates fell, new states and empires arose. As the Il-
1240 Khanate declined, Turkish kingdoms replaced the Mongols. These Turkish
1241 warriors originally came from Central Asia, and spread into the Muslim world
1242 after their conversion to Islam. Combining dedication to religious ideas with the
1243 mounted warrior tradition of Central Asia, they took over the settled Muslim
1244 lands. In the west, Turkish armies took over most of Anatolia from the Byzantine
1245 Empire (a conquest which set off the Crusades). One of the Turkish leaders,
1246 Osman, created the Ottoman Empire in 1326. He and his successors conquered
1247 all of Anatolia, Greece, and most of the Balkan peninsula in eastern Europe,
1248 before conquering Constantinople in 1453 and bringing the Byzantine Empire to
1249 an end. Other Turkish dynasties took over Persia (the Safavids) and northern
1250 India (the Mughals). In China, the native Ming dynasty removed the Mongols and
1251 returned the administration of China's government to Confucian scholar-officials.

1252 In the remainder of this unit, students will engage with this question: **How**
1253 **did increasing interconnection and trade, competition between states (and**
1254 **their people), and technological innovations lead to voyages of**
1255 **exploration?** Most states and empires supported trade as the rulers and elite
1256 groups wanted access to products such as silk from China, Persia, Syria, and
1257 Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt;
1258 and gold from West Africa. Kings and their officials also realized that trade made
1259 their states strong and increased their tax income. Some used their military
1260 power to take over trade centers that belonged to other states or to dominate
1261 trade routes. As trade connections, imperial expansion, and travel increased in
1262 Afroeurasia, both conflict and cooperation occurred at sites of encounter.
1263 Competition between states for land and resources and between the followers of
1264 different religions made many encounters violent. At the same time, people from
1265 different cultures found ways to cooperate so that they could trade and coexist.
1266 Of the major regions of Afroeurasia, medieval Christendom had one of the least
1267 developed but also one of the fastest growing economies. There were few
1268 European products that people in Asia and Africa wanted to buy, but there was
1269 a large and growing market in Europe for Asian spices, cloth, porcelain, and
1270 other goods. Europe had to export silver and gold to pay for these goods. Most
1271 of the silver ended up in China. Between about 1000 and 1300 CE, the ships
1272 and traders from Venice and Genoa rose to dominate long-distance commerce
1273 to Europe from Cairo and other Muslim trade cities in Southwestern Asia and
1274 North Africa. During the same time period, certain states of Western
1275 Christendom, notably England, France, Castile, and Aragon grew stronger and
1276 more centralized. The kings of Castile, Aragon, and other Christian kingdoms of
1277 Iberia fought against Muslim kingdoms of al-Andalus for both religious and
1278 political reasons. As a case study of Christian, Muslim and Jewish interaction in
1279 medieval Iberia, students analyze the site of encounter, Majorca, with the
1280 question: **What were the effects of the exchanges at Majorca?** King James I
1281 of Aragon conquered this island off the eastern coast of the Iberian Peninsula
1282 from its Muslim Almohad rulers in 1229. Students read excerpts from James's
1283 *Autobiography* in a guided activity that teaches them how to cite evidence. They

1284 learn that James was motivated in part by Majorca's position as a trading and
1285 shipping center for the western Mediterranean and the Maghribi ports, which
1286 controlled the gold trade from Mali. Catalan merchants urged James to take
1287 over Majorca because they wanted to gain access to those markets. On the
1288 Majorcan base and elsewhere in Iberia, Catalans, Genoese, Iberian Jews,
1289 Iberian Muslims (Moors), and Portuguese developed maps, such as the Catalan
1290 Atlas, ships, and navigational technology which gave Mediterranean shippers
1291 access to the Atlantic Ocean. Accessing the Catalan Atlas reproductions online,
1292 students closely examine this early map of Afroeurasia to identify its improved
1293 features, such as accurate coastlines and a compass rose. In a gallery walk,
1294 they analyze objects, such as the lateen sail and the astrolabe, adopted from
1295 the Islamic world, and the compass, invented in China, and visuals of medieval
1296 ships to identify the technological improvements. These examples demonstrate
1297 the synthesis of creative energies that a site of encounter often produces. Using
1298 this technology, Catalans and Portuguese began exploring the African coast
1299 (looking for a different route to the gold fields of West Africa). However,
1300 increasing intolerance of the Iberian Christian kingdoms to Jews and Muslims
1301 ended that multicultural society by 1500. In the "Investigative Reporting on
1302 Intolerance," student groups read excerpts from al-Idrisi, Benjamin of Tudela,
1303 Ramon Llull, or Ferdinand and Isabella. Then the student group designs and
1304 acts out an investigative report (as for TV news or a cell phone I-Report). Each
1305 student in the group plays a role in the report, which can be videotaped,
1306 recorded on a cell phone, or acted out live. All reports are shown to the class,
1307 and students record specific information and evidence on a chart. [The teacher
1308 concludes by pointing out that England, France, and other states also
1309 expelled Jews in this period]. To be accurate between 1290 and 1550,
1310 England, France, and most of southern and eastern Europe expelled their Jewish
1311 populations, at least once and sometimes several times (expulsion followed by
1312 readmission followed by expulsion). On July 30, 1492 the entire Jewish
1313 community, some 200,000 people, were expelled from Spain. The Spanish Jews
1314 who ended up in Turkey, North Africa, Italy, and elsewhere throughout Europe
1315 and the Arab world, were known as Sephardim. About 3,000 Jews ended up in
1316 Provence, France. [Tired of the persecution, many European Jews migrated
1317 to Poland, where the government gave them security and rights, Russia,
1318 and elsewhere in Eastern Europe.] First of all this is incorrect in its timeline.
1319 Second it is grossly incorrect in its assertion that Jews migrated to Poland,
1320 Russia, etc. because they were granted security and rights. The Jews did not
1321 "migrate" to Eastern Europe during this time period. Jews had been in Eastern
1322 Europe, including Poland, as early as the 10th century. In the 1300s and 1400s,
1323 the royalty of Poland decided to allow Jews to settle in Poland in great numbers
1324 under their protection. They extended an invitation and provided Jews with
1325 certain economic benefits and not security and rights to entice them to come. As
1326 concerns "security and rights" for the Jews, the teacher needs to address the
1327 topic of the Emancipation of the Jews in modern times. Students need to learn
1328 that the word Emancipation means the liberation of individuals or groups from
1329 servitude, legal restrictions, and political and social disabilities. Jewish
1330 emancipation denotes the abolition of disabilities and inequities applied

1331 **specially to Jews, the recognition of Jews as equal to other citizens, and the**
1332 **formal granting of the rights and duties of citizenship.**

1333 Next the students switch to a site of encounter in India, Calicut, a major trade
1334 center of the Indian Ocean trading network. As they explore the question: **What**
1335 **were the effects of the exchanges at Calicut?** students learn about both the
1336 fifteenth-century Indian Ocean trade and the advent of the Portuguese in 1498. In
1337 the “What’s so Hot about Spices?” activity, students examine written and visual
1338 primary sources about popular spices, where they were grown, and how they
1339 were used as flavorings, medicines, and perfumes. Using the Sites of Encounter
1340 in the Medieval World map, students study the Indian Ocean monsoon patterns
1341 and tables of medieval sailing seasons to determine the effects on ships,
1342 merchants, and sailors. Ships from many states visited Calicut, including Chinese
1343 junks and the huge fleets led by Admiral Zheng He. Between 1405 and 1433, the
1344 Ming emperor sent out enormous fleets of hundreds of ships on seven major
1345 voyages to trade and collect tribute in the Indian Ocean, advancing as far west
1346 as the Red Sea and East Africa. Although after 1433, the Ming emperors did not
1347 send out any more naval fleets, trade continued. In the “Analyzing Perspectives
1348 on Calicut and Trade” group activity, students read primary sources written by
1349 Arab travelers, Jewish merchants, Persian ambassadors, Chinese officers and
1350 explorers, and Portuguese explorers. Each group member chooses an equal
1351 share of the sources, which he or she reads aloud to the group and then guides a
1352 discussion, as everyone else fills out a source analysis chart. Students use the
1353 evidence to write an essay on the question: **What were the effects of the**
1354 **exchanges at Calicut?** The lesson has the writing prompt, instructions for

1355 evidence use, an effects organization chart, an evidence analysis chart, an essay
1356 frame, and a grading rubric. The teacher selects among these resources those
1357 that will support English Learners and struggling writers as appropriate.

1358 To conclude, the teacher returns to central question: **How did increasing**
1359 **interconnection and trade, competition between states (and their people),**
1360 **and technological innovations lead to voyages of exploration?** He or she
1361 asks students to identify examples of each of these causes from Majorca and
1362 Calicut. Comparison of the voyages of Zheng He with those of Columbus and/or
1363 Da Gama makes a good transition to the next unit.

1364 **Global Convergence, 1450-1750**

- 1365 • What impact did human expansion in the voyages of exploration have on
1366 the environment, trade networks, and global interconnection?
- 1367 • Why did the Europeans use colonialism to interact with Native Americans
1368 and some Southeast Asians? What were the effects of colonialism on the
1369 colonized people?
- 1370 • What were the effects of exchanges at Tenochtitlán/Mexico City in the 16th
1371 through 18th centuries?
- 1372 • Was slavery always racial?
- 1373 • How did the gunpowder empires (Ming/Manchu China, Mughal India,
1374 Safavid Persia, Ottoman Empire, Russia, Spain, later France and
1375 England) extend their power over people and territories?
- 1376 This unit begins with the question: **What impact did human expansion in**
1377 **the voyages of exploration have on the environment, trade networks, and**

1378 **global interconnection?** In the last unit, students investigated the state of
1379 Afroeurasian trade and power before the voyages of exploration and the
1380 technological developments in ships and navigation that enabled the European
1381 voyages. They examined the Chinese voyages of exploration led by Zheng He
1382 and the initial Portuguese voyages around Africa to India and Calicut. Now they
1383 turn to the Spanish and Portuguese voyages across the Atlantic begun by
1384 Columbus. As a result of these voyages, new oceanic routes connected nearly
1385 every inhabited part of the world. The Early Modern Period witnessed greater
1386 global connection and exchange, as European conquests and encounters in the
1387 Americas linked both hemispheres in significant ways.

1388 People, plants, and animals were introduced to places where they had
1389 previously been unknown. This “Columbian Exchange” led to profound changes
1390 in economies, diets, social organization, and, in the Americas, to a massive
1391 devastation of Indian populations because of exposure to new disease
1392 microorganisms originating in Afroeurasia. The Columbian Exchange marks the
1393 important biological exchange of disease, flora, and fauna between both
1394 hemispheres. Students investigate the transfers of American crops such as
1395 maize, potatoes, and manioc to Afroeurasia, as well as addictive substances
1396 such as tobacco and chocolate. From Afroeurasia, the Americas acquired
1397 horses, cows, pigs, and sheep. Introduction of new staple crops helped increase
1398 the population in much of Afroeurasia, and the imported animals and plants
1399 transformed the landscapes of the Americas. The Colombian Exchange also
1400 occurred across the Pacific Ocean: American crops transplanted to China grew

1401 the Chinese economy, while the chili pepper sent to Southeast Asia affected food
1402 preparation, the economy, and culture. The diffusion of Afroeurasian diseases to
1403 the Americas had catastrophic demographic consequences. The mortality of as
1404 much as 90% of Native American population allowed European newcomers to
1405 conquer territories in the Americas. Migration by Europeans and forced migration
1406 of Africans to the Americas led to a radically different population mix and the
1407 emergence of new hybrid populations and cultures. Africans enslaved and forced
1408 to migrate outnumbered Europeans in the Americas until the nineteenth century.
1409 The loss of so many people caused severe economic and demographic
1410 disruption in tropical Africa. The effects of the Columbian Exchange were
1411 profound environmental change and huge human population shifts.

1412 European voyages to the Americas and the Indian Ocean transformed world
1413 trade networks. The Spanish extracted precious metals, gold and especially
1414 silver, and the Portuguese, Dutch, French, and English extracted raw materials,
1415 such as lumber and furs, from their American colonies and shipped them to
1416 Afroeurasia. Europeans set up plantations to grow cash crops that were exported
1417 to Afroeurasia. The result was a massive influx of wealth into Europe. However,
1418 Asia remained the world's most productive center of agriculture and
1419 manufacturing until near the end of this era. Chinese products were so highly
1420 desired in the European market that a substantial portion of the silver taken from
1421 the New World ended up in China as payment for Chinese products exported to
1422 Europe. European states and merchants also took over the shipping of products
1423 around the world's oceans and seas, gradually replacing the merchant fleets of

1424 other regions. These European states frequently battled with each other to
1425 dominate shipping routes, trade cities, and lands with desirable resources. The
1426 Portuguese battled Indian, Arab, and Southeast Asian shippers in the Indian
1427 Ocean, but the Portuguese were soon themselves attacked and replaced by the
1428 Dutch, who took over the spice islands of Southeast Asia. French and English
1429 fleets and pirates battled Spanish fleets in the Atlantic and Pacific. Ocean trade
1430 expanded and became more militarized as the Europeans took over shipping.
1431 Students analyze maps to see how the more important voyages of exploration
1432 led to the development of global trading patterns and the location of European
1433 colonies by 1750.

1434 Next students investigate the question: **Why did the Europeans use**
1435 **colonialism to interact with Native Americans and some Southeast Asians?**
1436 **What were the effects of colonialism on the colonized people?** It's important
1437 for students to recognize that the Europeans did not take over China, India,
1438 Africa, and most of Asia until the nineteenth century. For this entire period,
1439 therefore, the major Afroeurasian centers – China, India, and the Islamic World –
1440 were too strong for Europeans to conquer. In lands where states were not as
1441 strong, Europeans established colonies. European armies used gunpowder
1442 weapons to defeat local resistance. Europeans became the government rulers
1443 and officials and changed the laws. They also took desirable land away from the
1444 native owners and gave it to Europeans. Often the Europeans used the land to
1445 grow tropical commercial crops for sale in Afroeurasia. Sometimes the European
1446 government and army forced the native people to work for the Europeans as

1447 well. Finally, European Christian missionaries spread through the colonies trying
1448 to convert local people to Christianity. Some states, such as Spain and Portugal,
1449 supported these missionaries and helped to force local people to change their
1450 religion; other states, such as the Netherlands, did not pay much attention to
1451 missionary activities. The teacher uses a guided discussion format to address the
1452 question: **Why did the Europeans use colonialism to interact with Native**
1453 **Americans and some Southeast Asians?** Students brainstorm possible
1454 motives of Europeans and weigh the relative importance of power, wealth,
1455 competition with other European states, and religion, using a discussion guide
1456 with sentence starters modeling academic language. As a group, students rank
1457 the possible motives and explain their reasons, and each student individually
1458 writes a one-sentence interpretation (argument or claim) answering the question.
1459 The teacher emphasizes that although many states had conquered sites of
1460 encounter in the past, colonialism was a new form of interaction between cultures
1461 that was unequal and exploitative.

1462 In addition to conquering areas where there were divisions among many
1463 states, such as Sumatra, Java, Malaysia, and the Philippines, or where there
1464 were no states, such as the Caribbean islands, Spanish conquerors took over
1465 both the Aztec and Inca empires in the early sixteenth century. Students assess
1466 explanations that historians have given for their defeat at the hands of small
1467 numbers of Europeans. Two key factors aided European military efforts. The first
1468 was the introduction of infectious diseases, such as smallpox and measles,
1469 which were endemic in Africa and Eurasia, but against which American Indian

1470 populations lacked even partial immunities. These diseases began to ravage
1471 societies in both North and South America shortly after the Spanish invasions got
1472 underway. The second factor was Spanish success at allying with local groups,
1473 notably the Tlaxcalans, who wished to free themselves from Aztec rule. In the
1474 California EEI Curriculum Unit “Broken Jade and Tarnished Gold,” students learn
1475 that the Spanish needed the natural resources of the region, with a goal of
1476 sustaining their own economic and political systems in the “Old World.” They
1477 explore many human social factors including greed, religious fervor, and disease
1478 that left the Spanish in control of vast lands in Central and South America,
1479 eventually propelling the empire to expand into the lands to the north, including
1480 California.

Grade Seven Classroom Example: The Spanish Conquest of Mexico
<p>To assess the impact of the Spanish conquest, Mr. Brown’s students return to the question: What were effects of exchanges at Tenochtitlán/Mexico City in the 16th through 18th centuries? The students begin by analyzing images of the conquest and interactions between Spanish and Aztecs/Mexica, which can be found in the image exercises in the “Conquest of Mexico” materials at the American Historical Association’s <i>Teaching and Learning in a Digital Age</i> website.</p> <p>After Mr. Brown explains how to analyze perspective or point of view, student pairs source the images and identify evidence of exchanges, effects of exchanges, and perspective. As they share their evidence, Mr. Brown guides and</p>

refines their understanding of perspective or point of view. Next they engage in a close reading of excerpts from accounts of the conquest and its early impact from the Letters of Cortés, the *True History* of Díaz del Castillo, *Broken Spears*, the *Florentine Codex*, and the *Short Account of the Destruction of the Indies* by De Las Casas. (Excerpts in English and Spanish from all of these works are readily available on the web, except for *Broken Spears*, collection of Aztec writings about the conquest that was originally written in Nahautl and recently edited and translated into English.) Sometimes Mr. Brown has all students read every document; other times he divides the documents between student groups. (The most effective division would have students read one Spanish account and one Aztec account that addressed the same event or topic.)

Each student reads the document individually first, and then discusses the question: **What is this reading about?** with a partner. In the second reading, students fill out a sentence deconstruction chart that breaks down the most crucial sentence or sentences of the text, complete a worksheet that helps them identify unfamiliar vocabulary in context, and then answer text-dependent questions. For the third reading, the students mark up and annotate the text, using cognitive markers (for exchanges, effects of exchanges, loaded words, evidence of perspective or point of view, questions).

After reading all the documents, students meet in groups, identify the exchanges and effects of exchanges and cite evidence for each on an effects analysis graphic organizer. As Mr. Brown displays the graphic organizer of

several groups on the elmo, he or she helps students group together common exchanges, state their points in academic language, and understand any unclear points. Students investigate examples of the hybrid nature of Colonial Latin America and assess the contributions of native peoples to the cultural, economic, and social practices of the region by 1750. (Two concrete examples of this are the building of the Mexico City cathedral on the location of the central pyramid, as well as other changes to the spatial geography of Mexico City, and the Virgin of Guadalupe. Seventeenth-century Dutch, English, and French conquest and colonization in the Caribbean and North America are introduced and can be compared with developments in Latin America.)

CA HSS Standards: 7.7.3, 7.11.2

CA HSS Analysis Skills (6–8): Chronological and Spatial Thinking 3, Research, Evidence, and Point of View 5

CA CCSS for ELA/Literacy: RH.6–8.1, 2, SL.7.1, 4, L4a

CA ELD Standards: ELD.PI.7.1, 6a, 6b, 12a; ELD.P.II.7.12a

1481

1482 Next students investigate the transport of African slaves to the Americas and the
1483 creation of racialized slavery with the question: **Was slavery always racial?** The
1484 teacher refers back to examples of slavery in the ancient and medieval world,
1485 such as Rome, where slaves belonged to all ethnic groups and were usually
1486 captives in war. In the medieval Mediterranean, Christians and Muslims enslaved
1487 captives who did not belong to their own religions. However, slavery was not
1488 necessarily for life, and the children of slaves were not always slaves
1489 themselves. In the Americas and the trade circuit scholars call the Atlantic World,
1490 European slave-traders imported kidnapped Africans to work on plantations and
1491 mines in response to shortages of Indian labor in the Americas. Since relatively
1492 few Europeans wished to migrate to the Americas to perform grueling labor in
1493 tropical climates, European planters and mine operators turned to western Africa
1494 to acquire large numbers of enslaved men and women and thereby have the

labor for large-scale capitalist enterprises in the Americas. Teachers may also highlight the role played by African leaders such as Queen Nzinga from Angola in this increasingly global exchange. In the Americas, slavery became racialized and Europeans began to cultivate the idea that Africans were lesser people who were supposed to be enslaved. Students analyze visuals of the Middle Passage and maps of the Atlantic World trade routes and the numbers of slaves who were transported to the Caribbean and Brazil, which vastly outnumbered those who were transported to the Thirteen Colonies. Attention to these points will prepare students for studying colonial economies and slavery in Grade 8. Africans took part in the world economy in ways that profited rulers and traders but that caused misery for millions. The forced removal of millions of people also had severe economic and demographic consequences in tropical Africa. **The material on slavery is totally “Eurocentric” in that there is no information on the Muslim role in slavery, thereby making slavery in America solely the result European colonialism.** The international Islamic slave trade began in the seventh century AD. Various authorities and scholars estimate the number of black Africans sold into the Islamic slave trade from the seventh to the early twentieth century to be between fourteen and eighteen million.¹ In this regard it must be noted that Muslims did not discriminate when it came to enslaving peoples. In addition to black Africans, they have also enslaved untold numbers of North Africans, Persians, Christian Europeans, Caucasian peoples (Georgians, Circassians, Armenians, etc.), Turks, Persians, Indians, Southeast Asians and Chinese. However, Muslims believed that black Africans were particularly well suited for slavery. (Baroness Caroline Cox and Dr. John Marks, This Immoral Trade – Slavery in the 21st Century, Monarch Books (Oxford, UK, etc, 2006), p.124 (18 million -citing and quoting from “slavery”, Encyclopaedia Britannica, 2006, Encyclopedia Britannica Premium Service, February 7, 2006, www.britannica.com/eb/article-9109538); Boston, Jihad, p.89 (17 million); Submission, p.131, (14 million - citing and quoting from Thomas Sowell, Race and Culture, BasicBooks, 1994, p.188).)

The final question of this unit is: **How did the gunpowder empires (Ming/Manchu China, Mughal India, Safavid Persia, Ottoman Empire, Russia, Spain, later France and England) extend their power over people and territories?** Wide-scale use of gunpowder technology – cannon and firearms – transformed warfare and armies. Since these weapons were so expensive, only states could afford them. Gunpowder technology revolutionized warfare and enabled the power of the central state or empire to expand greatly.

1533 With firearms, state armies could dominate internal rivals and decimate larger
1534 armies that had no firearms. As a result, some states built large gunpowder
1535 empires using the power of the new technology. These gunpowder empires,
1536 which included Spain, Russia, Ming China, the Mughal Empire in India, the
1537 Safavids in Persia, and the Ottoman Empire, were able to dominate weaker
1538 polities and expand their territories. In England, France, Japan under the
1539 Tokugawa Shogunate, and many other smaller states, rulers used the power of
1540 their armies to deprive feudal lords of their local power and centralize authority in
1541 their own hands. As a result, states became more centralized and governments
1542 grew stronger. Gunpowder empires and states used their armies to attack other
1543 states as well. For example, in the sixteenth century, Ottoman armies attacked
1544 the Austrian Empire, Hungary, and Poland. French and English armies and
1545 navies fought wars against the Spanish and Austrian Habsburg empires.

1546

1547 The Impact of Ideas, 1500-1750

- 1548 • How did the Reformation divide the Christian Church, millions of people,
1549 and European states?
 - 1550 • How did world religions change and spread during the early modern
1551 period?
 - 1552 • What were the effects of the Renaissance and the Scientific Revolution?
 - 1553 • How were the social contract and other political ideas of the
1554 Enlightenment revolutionary?
- 1555 This unit investigates religious, cultural, and intellectual changes in the period

1556 from 1500 to 1750. Students see the impact of new information flowing into
1557 Europe from the “discoveries” in the Americas as a more critical factor in
1558 reshaping European thought than the cultural movement of the Renaissance.
1559 While the Reformation was a critically important development in Christianity,
1560 other world religions continued to change and spread in this period as well. To
1561 reflect this new historiography, this unit focuses on two strands, religion and
1562 cultural and intellectual developments, both in the world context. Rewriting of this
1563 unit also addresses the problem of teaching abstract concepts to seventh-
1564 graders in May and June. It streamlines the content to focus on the most
1565 important developments and recommends activities that will engage students as
1566 well as challenge them.

1567 To introduce the Reformation, the teacher reminds students that there was
1568 only one Church in Western Europe, headed by the Pope in Rome, but that there
1569 were other Christian churches elsewhere, such as the Orthodox churches. In the
1570 1500s, Roman Christianity split into multiple denominations. Students will focus
1571 on the question: **How did the Reformation divide the Christian Church,**
1572 **millions of people, and European states?** By the early sixteenth century,
1573 criticism of the clerical and institutional practices of the Catholic Church (e.g., the
1574 selling of indulgences and corruption by the clergy) was extensive. Martin Luther
1575 not only criticized these practices, but also fundamental doctrines such as the
1576 validity of five of the seven sacraments and the need for clergy and good works
1577 to achieve salvation. He created a new theology that Christian religious practice
1578 be strictly guided by knowledge from within the Bible alone and that salvation

1579 was justified by ‘faith alone.’ Students can analyze Martin Luther’s account of his
1580 tower experience, using the excerpt, sentence deconstruction chart, and analysis
1581 chart on the Blueprint for History blogpost “Martin Luther Primary Source and
1582 CCSS Activity.” A generation later, John Calvin argued for predestination,
1583 whereby those elected by God were certain of salvation. The distinctions
1584 between Lutheranism and Calvinism were significant and led to many separate
1585 denominations within Protestantism. Students examine a diagram showing how
1586 modern Christian churches descended from these original splits in Protestantism.
1587 The Catholic Reformation in response to Protestantism transformed the Roman
1588 Church as well, especially in its practices. All churches stressed education,
1589 understanding of doctrine, and social discipline for lay people.

1590 The Reformation had dramatic effects on European people. All of the new
1591 denominations, Catholic and Protestant, were intolerant of each other and would
1592 not allow believers from another denomination to coexist with their believers.
1593 Mobs of ordinary people sometimes fought over religious differences. The rulers
1594 of states chose one denomination and required all the people living in the state to
1595 belong to that denomination. For example, if Calvinists found themselves living in
1596 a Lutheran state, they had either to hide their belief or move to another country.
1597 The threat of Protestantism added more fuel to the already growing religious
1598 persecution in Spain, which had expelled the Jews in 1492. Spain expelled all
1599 Muslims between 1500 and 1614 and persecuted converts and dissenters in the
1600 Spanish Inquisition. Spanish identity became associated with Roman Catholic
1601 belief and a strong sense of the Spanish mission to protect and spread it, which

1602 showed also in the strenuous and successful efforts of the Spanish to convert the
1603 local people in their Latin American colonies and the Philippines. Protestant
1604 states were also intolerant and executed Catholics and members of other
1605 Protestant denominations. In addition, state authorities executed 50,000 people,
1606 $\frac{3}{4}$ of them women, as witches who had sworn loyalty to the devil.

1607 Whereas the Catholic Church insisted that priests and nuns remain celibate
1608 (unmarried), the new Protestant churches permitted their clergy to marry. In a
1609 few radical Protestant sects, women sometimes became leaders in church
1610 organization and propagation. However, male clergy, both Catholic and
1611 Protestant, generally agreed that even though men and women are equal in the
1612 sight of God women should bow to the will of their fathers and husbands in
1613 religious and intellectual matters.

1614 Religious differences shaped European divisions for the rest of the early
1615 modern era. Most of northwestern Europe, such as England, the Netherlands,
1616 the northern German lands, and Scandinavia, became Protestant, while most of
1617 southwestern Europe, such as France, Spain, the southern German lands, and
1618 Italy, remained loyal to Rome. Religious differences led to wars between Spain
1619 and England, the revolt of the Netherlands, the Huguenot civil wars in France,
1620 and the Thirty Years War in Germany, which ended in 1648. By that time, after
1621 150 years of religious warfare, many Europeans were calling for religious
1622 toleration to bring an end to religious violence.

1623 Students now turn to the question: **How did world religions change and**
1624 **spread during the early modern period?** The expansion of global

1625 communications facilitated the further expansion of major world religions, notably
1626 Christianity in the Americas and Southeast Asia, Islam around the Indian Ocean
1627 rim, and Theravada Buddhism from Sri Lanka to Southeast Asia. The Christian
1628 reformation played a significant role in motivating colonization of the Americas.
1629 European missionaries, especially Catholic missionary orders, spread reformed
1630 Christianity in Africa and Asia during the early modern period.

1631 A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism
1632 was founded by Guru Nanak, a social reformer who challenged the authority of
1633 the Brahmins and the caste order. Students learn about the Sikh Scripture (Guru
1634 Granth Sahib), articles of faith, the turban, and Sikh history. Guru Nanak taught
1635 that all human beings are equal and can realize the divine within them without
1636 any human intermediaries or priests. Sikhs believe that each individual can
1637 realize the divine on his or her own through devotion to God, truthful living, and
1638 service to humanity. The three basic principles of Sikhism are honest living,
1639 sharing with the needy, and praying to one God. With the addition of Sikhism,
1640 there were now four major religions of indigenous origin. While relations between
1641 people of different religions were often peaceful, generally, most Muslim rulers
1642 persecuted Sikhs as well as Hindus and Jains. Other Mughal rulers, most notably
1643 Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as
1644 well as architectural and artistic forms.

1645 Religious enthusiasm and challenge to orthodoxy in the early modern period
1646 was not unique to Europe. In China the philosopher Wang Yangming (1472-
1647 1529) initiated a reform of neo-Confucian teaching and practice, which he found

1648 dogmatic and snobbish. He argued that ordinary women and men have the
1649 capacity to lead honest lives and know good from evil without learning Confucian
1650 texts and performing ceremonies. In Iran, the Safavid Dynasty gave support to
1651 the Shi'a branch of Islam, thereby challenging Sunni authority. For another
1652 example of adoption and adaptation, students can analyze art and texts from
1653 Java to see how the journey of nine Sufi saints led to a synthesis of local
1654 animism, Hinduism and Islam. On a global scale, religious change in the early
1655 modern period tended to promote more personal forms of practice at the
1656 expense of the power of entrenched religious institutions and clerics. Religions
1657 continued to spread as people sought ways to understand the changes
1658 happening around them.

1659 The teacher makes the transition to the question: **What were the effects of**
1660 **the Renaissance and the Scientific Revolution?** by telling students that they
1661 will be studying the development and spread of other sets of ideas besides
1662 religious ones. The Renaissance was a cultural and intellectual movement that
1663 began in the Italian city-states in the mid-fourteenth century and spread across
1664 Europe by the sixteenth century.

1665 The Italian Peninsula witnessed significant urbanization and the formation of
1666 prosperous independent city-states such as Venice, Genoa, Florence and Milan.
1667 With wealth generated from trade and industry, and inspired by commercial and
1668 political rivalry with one another, these city-states experienced a remarkable
1669 burst of creativity that produced the artistic and literary advances of the
1670 Renaissance. Through extensive contact with Byzantine and Islamic scholars, a

1671 considerable body of Greco-Roman knowledge was rediscovered. This revival of
1672 classical learning was named humanism. Humanists studied history, moral
1673 philosophy, poetry, rhetoric, and grammar, subjects they thought should be the
1674 key elements of an enlightened education. Humanism facilitated considerable
1675 achievements in literature, such as the works of Dante Alighieri, Machiavelli, and
1676 William Shakespeare, and the arts, such the painting and sculpture of Leonardo
1677 da Vinci and Michelangelo di Buonarroti Simoni. Students investigate the
1678 Renaissance artistic techniques, such as perspective and realistic portraits, and
1679 architectural masterpieces, such as the Sistine Chapel. After 1455, the printing
1680 press, using moveable metal type, and the availability of manufactured paper
1681 disseminated humanism and Italian Renaissance learning to other parts of
1682 Europe and beyond. In Northern Europe, humanist interest in the origin and
1683 development of languages inspired the creation of new and more exacting Greek
1684 and Latin versions of the New Testament as well as vernacular translations of the
1685 Bible. This emphasis on exact reading of the Christian scriptures was an
1686 important influence upon early Protestant thinkers.

1687 Humanism played a continuing role in advancing science, mathematics, and
1688 engineering techniques, as well as the understanding of human anatomy and
1689 astronomy. Discoveries led to a Scientific Revolution in early modern Europe.
1690 The long-term origins of the Scientific Revolution were rooted in the historical
1691 connections with Greco-Roman rationalism; Jewish, Christian, and Muslim
1692 science; and Renaissance humanism. European exploration and colonization in
1693 this period also stimulated a desire for intellectual understanding of the human

1694 and natural world. New information, new plants, and new animals from the
1695 Americas, which were not mentioned in the Bible nor by Aristotle and other
1696 ancient Greek authorities, led many to challenge traditional Christian and
1697 classical ideas about the universe. Scientists replaced reliance on classical
1698 authorities with the methodologies of the Scientific Revolution: empiricism,
1699 scientific observation, mathematical proof, and experimental science. They
1700 created what is today known as the scientific method. A number of significant
1701 inventions and instruments in over the 16th and 17th centuries—the telescope,
1702 microscope, thermometer, and barometer—furthered scientific knowledge and
1703 understanding. There were significant scientific theories in astronomy and
1704 physics, including those associated with Nicolaus Copernicus, Johannes Kepler,
1705 Sir Isaac Newton, and Galileo Galilei (a physicist and astronomer who was
1706 charged with heresy by the Catholic Church for his public support of Copernicus'
1707 theory that the earth revolved around the sun; he spent his final days under
1708 house arrest).

1709 By the eighteenth century, scientific thinking and rational thought in Europe
1710 were reconciled with religious ideas and practice, as scientists justified their
1711 studies as identifying the patterns of the natural world to discover the plan of the
1712 divine. Many people accepted the concept that the universe operates according
1713 to natural laws, which human reason can discover and explain. The development
1714 of a culture of scientific inquiry in Europe was associated with its autonomous
1715 universities in some countries. In these institutions scholars received some legal
1716 protection and were relatively free to study and argue what they pleased.

1717 Gradually, European scientific knowledge began to inform military, agricultural,
1718 and metallurgical technologies. By the early eighteenth century, this culture of
1719 scientific inquiry was diffused beyond Europe through the establishment of
1720 universities in Mexico, Peru, and North America. The teacher sets up a gallery
1721 walk of major inventions and discoveries of the Scientific Revolution and gives
1722 students a source analysis chart that includes the questions: **What were the**
1723 **effects of the Scientific Revolution? What modern ideas or technologies**
1724 **came from this invention or discovery?** When students have completed
1725 gallery walk, the teacher leads a discussion of the effects of the Scientific
1726 Revolution, and lists effects on the board as students identify them.

1727 Newton's recognition that nature was understandable, predictable, and bound
1728 by natural laws proved an important inspiration to Locke and other early thinkers
1729 associated with the Enlightenment who argued that such laws and
1730 understandings were applicable to the human and moral world as well. The
1731 Enlightenment emerged from the Scientific Revolution, and the political and
1732 social conditions of the 18th century. The students focus on the question: **Why**
1733 **were the social contract and other ideas of the Enlightenment**
1734 **revolutionary?** Beginning in the late seventeenth century, philosophers began to
1735 employ the use of reason and scientific methods to scrutinize previously
1736 accepted political and social doctrines. Enlightenment thinkers, such as John
1737 Locke, Jean-Jacques Rousseau, Charles-Louis Montesquieu, and Thomas
1738 Jefferson, proposed religious toleration, equal rights of all before the law, and the
1739 Social Contract. The teacher focuses on the social contract, as it provides the

1740 necessary bridge to Grade 8. After explaining its three fundamental concepts, the
1741 teacher assigns a choice project: students can either write a story, draw a visual,
1742 or act out the three ideas of the social contract. Students work alone on stories or
1743 visuals, but form small groups for the acting option. The students can also
1744 engage in a service learning project that emphasizes the importance of the
1745 responsibility of citizens in a democracy. If the people are the basis of the state,
1746 then they must act to protect the state and other citizens, participate in state
1747 institutions, such as jury duty and voting, and help insure rights for all.

California Department of Education
December 2015